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THE ECCLESIASTICAL REVIEW

SIXTH SERIES.—VOL. IX.—(LIX).—JULY, 1918.—No. 1.

CHURCHMEN IN CHRISTIAN GAUL AND THE RECOGNITION OF WOMAN'S SOUL.

IN an article recently published in the *Catholic World*[1] I showed the mythical character of the story widely circulated to-day that the Second Council of Macon seriously debated the question whether woman had a human soul. In that council a single bishop, apparently on grammatical grounds, ventured the statement that a woman could not be called a man. It provoked, not discussion, but immediate refutation, for all present took him to task, and by arguments drawn from Scripture convinced him of his error. The objection of a single member was thus quickly and happily set at rest. That the council denied or reluctantly conceded to woman a human soul is pure myth. There is not a shred of historical evidence to support it.

It is not alone the Fathers of the Macon Council who have been wrongly accused of questioning the human personality of woman. Writers are not wanting who have made bold to assert that in times past, at least in Gaul, leaders of the Catholic Church did not hesitate to challenge the right of woman to claim with man the possession of a human soul. Thus Aimé-Martin, writing for the enlightenment of the women of France, declared: "In times gone by, yet not so very remote, grave doctors denied them [women] a soul. . . . They go so far as to doubt the existence of woman's soul, and the theologians themselves, in their confusion of mind, seem for the moment to forget that Jesus Christ derived His humanity from His mother."[2]

[1] "The Myth of Soulless Woman", *Catholic World*, March, 1918.

[2] *L'Éducation des Mères de Famille*, 1841, I, ch. 6.

It is not easy to refute statements like this, general in character, for which no specific evidence is advanced. So grave a charge, imputing to ecclesiastics of former times the darkest ignorance and imbecility, as well as utter contempt for woman, ought not to be made without proofs to support it. The charge is unwarranted and gratuitous, for it may be affirmed with absolute certainty that of the numerous Church writings that have come down to us from times past, not one can be named that questions the possession by woman of a human soul.

Many have been the forms of heresy that in times past have disturbed the tranquillity of Christian faith. In none of these do we find denied to woman a human soul. And yet had such denial been made, it could not have escaped the stigma of heresy, since it is fundamentally opposed to Christian faith and practice. Christ came to save mankind, to save woman no less than man. Deny woman a soul, and salvation for her loses all meaning. From the very foundation of the Christian religion and through all succeeding ages, woman has been admitted to Church membership, has been the recipient of the sacraments, whose very end is the sanctification of the soul. To her as well as to man has been held out as the reward of fidelity to Christ eternal bliss in heaven. To deny her a soul would thus be nothing less than an outrage to Christian faith and Christian sentiment. That grave doctors of the Church could make this denial and preserve their good name as men of faith is simply impossible.

These considerations are of themselves sufficient to show the emptiness and silliness of the charge that woman was denied a soul by churchmen of former times. But it so happens that there is positive evidence more than enough to set forth in the clear light of day the popular belief in the soul of woman that prevailed in the early Church. Not to prolong this article beyond its proper limit, the evidence will be chiefly confined to the Church in Gaul of the sixth century, the period to which the Council of Macon belongs.

It will not be out of place briefly to observe the views of Saints Ambrose, Augustine and Jerome on this point, since these great exponents of Christian thought in the Latin Church exercised a dominant influence on the generations that came after them. Of their belief in the soul of woman there cannot

be a shadow of a doubt. Many a page of their writings bears witness to this belief either by express mention of woman's soul or by reference to heavenly rewards for holy women.

There is no mistaking the mind of St. Ambrose when in his work, *Concerning Virginity*, dedicated to his sister Marcellina, he addresses to her these words: "Gather not for yourself alone, for how do you know when your soul shall be required of you, lest, leaving your granaries heaped full with corn, which will be a help neither to your life nor to your merits, you be hurried thither where you cannot take your treasure with you?" [3] Nor are these words, addressed to widows, less ambiguous: "Who, then, would shrink from becoming holy in body and spirit, since the reward is far above the toil, grace beyond need, and the wages above the work?" [4]

In the eleventh chapter of his *Confessions*, St. Augustine gives a touching account of his mother's last illness and death. "Lay this body anywhere," she said to him; "let not the care of it trouble you at all. This only I ask, that you will remember me at the Lord's altar, wherever you may be." He then continues, "On the ninth day of her sickness, the fifty-sixth year of her age, and the thirty-third of mine, was that religious and devout soul set free from the body." [5]

The letters of St. Jerome make frequent mention of the souls of pious women. Thus in his thirty-ninth letter, written to Paula to console her for the death of her daughter Blaesilla, he says: "When at last her spirit was delivered from the burden of the flesh, and had returned to Him who gave it . . . her obsequies were celebrated with customary splendor." [6]

In his seventy-seventh letter, written to Oceanus, he says of the deceased noble matron, Fabiola: "The soul which fell among thieves has been carried home on the shoulders of Christ." [7]

In letter 108 to Eustochium, paying tribute to the memory of her saintly mother, Paula, he repeatedly makes mention of

[3] B. I, ch. 7; *Nicene and Post-Nicene Fathers*, second series, 1896, vol. X, p. 369.

[4] *Concerning Widows*, ch. 14; *Nicene and Post-Nicene Fathers*, vol. X, p. 405.

[5] *Nicene and Post-Nicene Fathers*, first series, 1907, vol. I, p. 138.

[6] *Nicene and Post-Nicene Fathers*, second series, vol. VI, p. 47.

[7] Ibid., p. 162.

her soul and speaks of her reward in heaven. He writes: "Paula's intelligence showed that her death was near. Her body and limbs grew cold, and only on her holy breast did the warm heat of the living soul continue. Yet as though she were leaving strangers to go home to her own people, she whispered the verses of the psalmist. . . . 'How lovely are Thy tabernacles, O Lord of hosts: My soul longeth and fainteth for the courts of the Lord.' . . . She kept repeating the verses just quoted, down to the moment when she breathed out her soul. . . . Yet even when her soul was eager to break free, she turned the death-rattle into the praise of the Lord." [8]

Citations such as these—and they might be multiplied—show clearly what these three great Fathers of the Church thought of the soul of woman. They could be paralleled by similar expressions found in the writings of their illustrious contemporaries in every part of Christendom. Are we for a moment to suppose that the popular belief expressed in these influential writings became dimmed in the next hundred years?

It would be a mistake to hold that the Church in Gaul in the sixth century was obscured by the dense clouds of ignorance. It is true that the political disturbances of the times led to a lowering of the intellectual standard of earlier days. But there were a goodly number of sees that could boast of cultured and high-minded bishops. Among these may be mentioned Cæsarius of Arles and his successor Aurelian, Germanus of Paris, Remigius of Rheims, Avitus and Evantius of Vienne, Fortunatus of Poitiers, Cyprian of Toulon, Ferminus and Ferreol of Usez, Veranus of Cavaillon, Syagrius of Autun, Praetextatus of Rouen, Gregory of Tours, Bertran and Leontius of Bordeaux, Marius of Avenche, Leon of Sens, and Felix of Nantes. How highly the names of these bishops were honored in Italy is shown by the lines of the contemporary poet Arator:

> Sunt quia pontifices in religione magistri
> Gallia quos multos dat studiosa bonos.[9]

[8] Ibid., p. 210.

[9] *Epist. ad Parthenium*, 91-92. Migne, *Pat. Lat.*, vol. 68, col. 252.

> For many and good are the bishops of studious Gaul,
> Masters in religion.

A cursory review of the extant writings of those who shed lustre on Christian Gaul during this period shows that the popular belief in regard to the soul of woman was identical with that reflected in the writings of Saints Ambrose, Augustine, and Jerome.

St. Cæsarius of Arles founded a convent of nuns in his episcopal city early in the sixth century, and drew up for them a rule of life which has come down to us under the title *Regula ad Virgines*. In the prologue he exhorts them as follows: "Abiding for life in our convent cells, pray constantly for the coming of the Son of God, that later on you may be able to say with confidence, 'We have found Him whom our soul sought for' (Cant. III). And so I beseech you, holy virgins, and souls devoted to God, who with lighted lamps and with tranquil conscience await the coming of the Lord, that . . . when you shall be happily admitted into the kingdom in company with the holy and wise virgins, you may by your prayers save me from the misfortune of being shut out with the foolish virgins." [10]

No less explicit is the language of his successor Aurelian. He, too, established a convent for consecrated virgins under the patronage of the Blessed Virgin Mary, about the year 545. The opening words of his *Regula ad Virgines* are: "We have had in mind . . . to build you a convent for the improvement of your souls, and this we have accomplished. And so we have set up a rule for your guidance, whereby you may learn to run along the path of God's commandments and happily succeed in reaching the kingdom of heaven." [11]

Ruricius was bishop of Limoges in the opening years of the sixth century. Among his preserved letters is one that he wrote to Namacius and Ceraunia to console them for the loss

[10] "Jugiter in monasterii cellula residentes visitationem Filii Dei assiduis orationibus implorate ut postea cum fiducia possitis dicere Invenimus quem quaesivit anima nostra (Cant. III). Et ideo vos, sacras virgines et Deo deditas animas, rogo, quae incensis lampadibus cum secura conscientia Domini praestolatis adventum, ut . . . cum in regno cum sanctis et sapientibus virginibus feliciter introibitis, me cum stultis non remanere foris vestro suffragio obtineatis."—Migne, *Pat. Lat.*, vol. 67, col. 1105-1106.

[11] "Disposuimus, jubente Domino atque operante in nobis velle et perficere, ut monasterium vobis pro profectu animarum vestrarum construeremus sicut et fecimus. Et ideo regulam vobis ad disciplinam instituimus quae vos per viam mandatorum Dei doceret currere et ad regna coelorum faceret feliciter pervenire."—Migne, *Pat. Lat.*, vol. 68, col. 400.

by death of their young daughter. They should not, he writes, grieve too much for her, for our dear departed do not so much lose life as exchange the present life of sorrows for one of joy. If she could speak to us, she would say, 'Weep not for me dear parents, . . . for though dead to you, I am alive to God.'" [12]

Of the literary remains of Christian Gaul belonging to this period, the writings of Fortunatus form an interesting portion. Born in Italy about the year 540, trained in some of the best schools of the time, and already conspicuous for poetic talent, Fortunatus visited the chief cities of Gaul and finally took up his residence in Poitiers, where he was elevated to the office of bishop. There was scarcely a person of note among his contemporaries in Gaul with whom he was not acquainted and of whom mention is not made in his poems and letters. A pure, abiding friendship existed between him and the saintly Radegunde, a princess by birth, the captive and afterward the unwilling queen of Clotaire I, and in her later years an exemplary nun ruling a convent in Poitiers, which she herself had founded.

In a poem dedicated to Radegunde, he praises her sacrifice of royal station and of court life for the sake of Christ, who will be her reward in heaven. Sowing now in tears, she will reap in joy. While the flesh is disciplined, her soul is nourished with fasting, and God keeps her in His love.

> Diffundens lacrimas gaudia vera metes,
> Et corpus crucias, animam jejunia pascunt.
> Salve, quam Dominus servat amore suo.[13]

In his poem on Vilithuta, a noble lady who died in childbirth, he points to the heavenly reward that awaits her for her Christian virtues, and reminds her grieving husband that to weep for her is to envy her present happiness. To return to this world after seeing God face to face would be for her a cause of weeping.

> Post Domini vultus, ad te si jussa rediret,
> Fleret in hunc mundum se revocasse gradum.[14]

[12] "Quia etsi vobis mortua sum, Deo vivo."—Trans. from Migne, *Pat. Lat.*, vol. 58, col. 85.

[13] *Miscellanea*, VIII, 10. Migne, *Pat. Lat.*, vol. 88, col. 286.

[14] *Misc.*, IV. 26. Migne, *Pat. Lat.*, vol. 88, col. 175-176.

In a mortuary poem composed in memory of a noble lady Euphrasia, who died a devout Catholic, he congratulates her on having exchanged the present life for a glorious immortality. Earth has given to earth, but the soul has attained to heaven.

> Inclyta siderio radians, Euphrasia, regno
> Nec mihi flenda manes cum tibi laeta places.
> Terrae terra dedit, sed spiritus astra recepit.

In closing he asks her prayers that he, too, may reach heaven.

> Obtineas votis, haec qui tibi carmina misi,
> Ut merear claudi quandoque clave Petri.[15]

In another mortuary poem, addressed to Eusebia, who died at the age of ten years, he asks her intercession, since she is now living after death, a virgin close to God.

> Sit tamen auxilium, quia non es mortua Christo,
> Vives post tumulum, virgo recepta Deo.[16]

To the life of St. Radegunde composed by Fortunatus was added a supplementary biography by one of her nuns, Baudonivia. In the twenty-seventh chapter, relating the peaceful death of her beloved superior, she says: "When her saintly soul went out from this world to Christ, the bishop of the place was absent." [17] Gregory, bishop of Tours, was summoned, and after waiting three days to see if the bishop of Poitiers would return, he buried her with due honor in the convent Church of St. Mary. She closes with the words: "It is with genuine devotion and fitting frequency that we also venerate her on earth, whose soul, it is our trust, our joy, and our pride, is radiant in heaven." [18]

One of the noted personages of this period is St. Gregory, bishop of Tours. While his voluminous writings, chiefly of an historical character, betray an excessive credulity in regard to legendary and miraculous stories, they are valuable sources

[15] *Misc.*, IV, 27. Migne, ibid., col. 176-177.

[16] *Misc.*, IV, 26. Migne, ibid., col. 178.

[17] "Quando ejus sancta anima de hoc saeculo migravit ad Christum, non erat ibi pontifex loci."

[18] "Nos quoque etiam fideli devotione et sedulitate debita veneramur in terris, cujus anima confidimus, gaudemus et gloriamur quod praefulgeat in coelis."—Migne, *Pat. Lat.*, vol. 72, col. 678.

for the history of early Christian Gaul. Nor need this love of the marvelous obscure in the portraiture of St. Gregory his holiness of life and his truly heroic courage in withstanding the aggressive tyranny of kings and in protecting the weak against the strong.

In his work *On the Glory of Confessors*, chapter thirty-four, he relates that when the holy virgin Georgia died in Auvergne, and was being borne to the church for burial, a flock of doves hovered over the corpse, and, after resting on the roof of the church during the funeral service, flew up to heaven. "And so," he continues, "she was well named Georgia, for the spiritual cultivation she gave her mind was such that, having reaped the sixtyfold fruit of virginity, she departed from this world to be honored with heavenly obsequies." [19]

In his work *On Miracles*, book one, chapter ninety-one, he tells the story of the Spanish martyr Eulalia, who died for the faith in the persecution of Diocletian. He relates that when she breathed her last, her soul flew to heaven in the form of a dove.[20]

This story was not new in St. Gregory's day. It was incorporated in a poem of Prudentius, composed in the last years of the fourth century. The verses run: "Then like a flash a dove was seen to leave the martyr's mouth and seek the stars. Whiter than snow it was. This was Eulalia's spirit."

> Emicat inde columba repens
> Martyris os nive candidior
> Visa relinquere et astra sequi.
> Spiritus hic erat Eulaliae.[21]

This account of the Spanish martyr finds a parallel in the story which Pope Gregory the Great, the distinguished contemporary of Gregory of Tours, tells of the death of St. Scholastica, the sister of St. Benedict. In the second book of his *Dialogues*, chapter thirty-four, he relates that the moment she died, St. Benedict "saw the soul of his sister, which had

[19] "Unde non immerito Georgia nuncupata est, quae sic exercuit mentem cultura spiritali ut adepto virginitatis sexagesimi fructus proventu, egrediens de saeculo, coelestibus honoraretur exsequiis."—Migne, *Pat. Lat.*, vol. 71, col. 875.

[20] "Quod sanctus ejus spiritus in columbae specie penetravit coelos."—Migne, *Pat. Lat.*, vol. 71, col. 875.

[21] *Peristephanon, Carm.* 3. Migne, *Pat. Lat.*, vol. 60, col. 352.

departed from her body, mount in the form of a dove till it was lost to sight in the heavens." [22]

Fulgentius of Ruspe was one of the notable bishops of Gaul in the first half of the sixth century. In his letter to the widow Galla, and in that written to the virgin Proba, he makes frequent reference to the heavenly reward that God has in store for pious women.[23]

That this belief in the blessed immortality of holy women was nothing new in the Church of Gaul is shown by the touching description of the martyrdom of the Christian slave Blandina of Lyons, contained in the letter sent to the churches of Asia Minor by the churches of Lyons and Vienne. It was written soon after the terrible persecution of the year 177. Eusebius has incorporated the greater part of this noble document in his *Church History*, book five, chapters one to four. The letter mentions the incorruptible crown as the reward of her sufferings and says of her wonderful fortitude: "But the blessed Blandina, last of all, having as a noble mother encouraged her children and sent them before her victorious to the king, endured herself all their conflicts and hastened after them, glad and rejoicing in her departure, as if called to a marriage supper rather than cast to wild beasts." [24]

The evidence thus far presented would of itself suffice to show that in the Church of Gaul no distinction was made of man and woman when it was question of the soul. But there is another body of evidence in which this popular belief is even more strikingly exhibited. It is the inscriptions which were chiseled on the Christian tombs and gravestones of those early times, many of which have been happily preserved. These Gallic epitaphs, faulty at times in grammar and orthography, but touching for their spirit of Christian faith and hope, have been carefully collected and published in the monumental work of the French antiquarian, Edmond Le Blant, *Les Inscriptions Chrétiennes de la Gaule antérieures au VIII^e siècle.* This work, in two volumes (Paris, 1856 and 1865), has been supplemented by a third volume under the title *Nouveau*

[22] "Vidit ejusdem sororis suae animam de corpore egressam in columbae specie coeli secreta penetrare."—Migne, *Pat. Lat.*, vol. 66, col. 196.

[23] See Migne, *Pat. Lat.*, vol. 65, col. 311 ff.

[24] *Nicene and Post-Nicene Fathers*, second series, vol. I, pp. 215, 216.

Recueil des Inscriptions Chrétiennes de la Gaule antérieures au VIII siècle (Paris, 1892).

For the purpose in hand the inscriptions, relating to woman, scattered through these volumes may be arranged under several heads: first, those in which explicit mention is made of woman's soul; secondly, those expressing hope in a happy resurrection; thirdly, those which refer to death as a passage to a higher life; and lastly, those expressing belief and hope in the enjoyment of peace by the departed.

There are several interesting epitaphs of women in which the soul is mentioned. One of these is an inscription unearthed in Lyons, on Mont Saint Irenée, dating from about the year 540. It runs: "Here rests Porcaria of blessed memory, who left the world and gave up her soul to the Lord. She lived forty years." [25]

The epitaph of the princess Theodochild, who was buried in a monastic church built at her expense, was composed by Fortunatus in hexameter verse. The last two lines state that while her body lies enclosed in the tomb, her spirit lives in the starry vault of heaven.

> Cuius nunc licet hoc corpus claudatur in antro
> Spiritus astrigero vivit in arce Dei.[26]

The inscription numbered 409, found in the church of St. Severus in Vienne, is in memory of Tacita, a consecrated virgin, "electa Deo," consigning to earth her aged mortal limbs and for her good deeds bearing her soul to heaven. "Deponens senio terris mortalia membra sed revehens coelo pro meritis animam." [27]

On the tomb of Fedula, a Christian woman of Marseilles, belief in the immortality of her soul found expression in Scriptural language: "Fedula rests in peace. . . . My God art Thou, I commend my spirit." [28]

The epitaph of a Christian lady of Le Pin, dating from the year 506, gives word that at the call of God her pious soul

[25] "Hic requiscit bone memoriae Porcaria quae mundana reliquit et tradedit anima Do vixit annis xl."—Inscrip. no. 25, *op. cit.*, I, p. 115.

[26] Inscrip. 216, *op. cit.*, I, p. 313.

[27] *Op. cit.*, II, p. 60.

[28] "Pausat in pace Fedula. Deus meus es tu commendo spiritum meum."—Inscr. 546, *op. cit.*, II, p. 302.

migrated to heaven. "Cum pia iubente Deo anima migravit ad astra." [29]

Hope in a happy resurrection would be meaningless without belief in the immortality of the soul. This hope we find touchingly expressed in ancient epitaphs of woman.

Vienne has furnished a mortuary inscription in Greek, of the year 441, in memory of a certain Irene, who "will rise again on the day of Christ's coming." Ἀναστήσεται ἐν τῇ ἡμέρᾳ χριστοῦ ἐρχομένου.[30]

An inscription found at Rheims on the tomb of Atolus and his children Elanus and Euphrasia, expresses their common expectation of the day of the Lord, not far distant.

Hic pater est Atolus nato nataque sepultus
Expectantque diem nunc Domini properam.[31]

The defective inscription of the virgin Eusebia is emended by Le Blant to read: "She lived like the wise virgins, and had Christ for her spouse, with whom she will rise again." [32]

An inscription of Vienne runs: "Here rests in peace Armentaria, who lived four years and five months. She will rise again when the day of the Lord comes." [33]

An epitaph of the sixth century, partly effaced, is restored by Le Blant to read: "In this place rest in peace Engebuald and Hope in God, his wife, . . . in the hope of rising again to eternal life." [34]

Very similar, though more defective in orthography, is the mortuary inscription of the nun Matrona: "Here rests in peace Matrona, nun of blessed memory, in hope of a resurrection through the mercy of Christ." [35]

No less significant are the inscriptions which express the belief that the soul of the deceased has been transported to

[29] Inscr. 630, *op. cit.*, II, pp. 498-499.

[30] Inscr. 415, *op. cit.*, II, p. 77.

[31] Inscr. 334, *op. cit.*, I, pp. 441-442.

[32] "Cum quo resurget."—Inscr. 392, *op. cit.*, II, p. 37.

[33] "Hic requiescit in pace Armentaria quae vixit ann iiii mens vi surrectura cum dies Domini advenerit."—Inscr. 401, *op. cit.*, II, p. 47.

[34] "In hoc loco requiescit in pace Engebuald et Spesindeum femina eius . . . in spe resurrectionis vite aeternae."—Inscr. 465, *op. cit.*, II, pp. 148-149.

[35] "Hic requiescit in pace bone memoriae Matrona sanctimonialis in spe resurrectionis meserecordiae Xri."—Inscr. 468, *op. cit.*, II, p. 168.

heaven. One of the earliest known inscriptions of this class belonging to Gaul is the monument of the fourth century, found at Lyons, in memory of Procla. It is striking for its classical conciseness: "Procla, noble lady, servant of God, from earth to the martyrs." [36] Le Blant remarks that the closing phrase "in his opinion indicates that the soul of the Christian lady has left the world to be united in heaven with the holy confessors".

In the long inscription on the tomb of Sylvia, daughter of Patricius Celsus, general of the army of Gontran, is the sentence: "Here Sylvia has left her earthly body, seeking the kingdom of heaven." [37]

The epitaph of the little girl Artemia relates that she "suddenly passed away to the heavenly kingdom." "Hic jacet Artemia . . .. innocens subito ad coelestia regna transivit.[38]

There is extant a long inscription in memory of Caratena, spouse of Chilperic, dating from the year 506. It describes her as the servant of Christ and the ruler of lands, called from an earthly kingdom to His kingdom above.

> Quin famulam tu Christe tuam rerumque potentem
> De mundi regnis ad tua regna vocas.[39]

An ancient epitaph of Riculfus and of Guntello, his wife, records in ungrammatical Latin that departing from the body they have passed to true life. "Transierunt ad veram remeans e corpore vitam." [40]

Another ancient monument to the noble lady Eugenia tells how she ransomed captives, helped the poor, and spent her life in deeds of virtue that she might better succeed in attain-

[36] "Procla cl femina famula dei a terra ad martyres."—Inscr. 58, *op. cit.*, I, p. 134.

[37] "Hic Sylvia corpus terrenum liquit coelica regna petens."—Inscr. 320, *op. cit.*, I, p. 320. Compare with this the fine metrical epitaph composed by St. Jerome for the tomb of Paula in Bethlehem:

> Aspicis angustum praecisa in rupe sepulchrum.
> Hospitium Paulae est, caelestia regna tenentis.
> —Migne, *Pat. Lat.*, vol. 22, col. 906.

> The tomb thou seest chiseled in this rock
> Is Paula's shelter, while she dwells in heaven.

[38] Inscr. 353, *op. cit.*, I, p. 469.

[39] Inscr. 31, *op. cit.*, I, p. 69.

[40] Inscr. 380, *op. cit.*, II, p. 18.

ing to her heavenly home. "Quo melius superas possit adire domos." [41]

Most numerous of all are the inscriptions in which rest and peace are lovingly ascribed to deceased women, or are made the object of fervent prayer in their behalf. In her liturgical prayers for the dead, which can be traced back several centuries earlier than the period we are reviewing, the Church, like a tender mother, beseeches God in His merciful compassion to grant to the souls of her departed children eternal peace and rest. "Eternal rest grant unto them, O Lord; and let perpetual light shine upon them. May they rest in peace, Amen." And so these abundant mortuary inscriptions, telling of peace and rest, witness to the universal belief of the faithful in the immortal souls of women no less than of men.

Touching for their simplicity are such inscriptions as, "Dearest Columba in peace," [42] or "Peace be to thee, Julia." [43] Others speak of eternal rest, as this ancient inscription of Vienne: "Here Martina rests in eternal peace." [44] In another dating from about the year 500, are these touching words of Christian faith: "Epymene of loving memory rests in peace forever. . . . Peace be with thee." [45] Another monument of the fourth century is in memory of "Dearly beloved Sophronia, resting in peace in Christ." [46] Other expressions such as "pausat in pace," "requiescit in pace," "obit in pace," abound. Their identity with those employed on the tombs of men shows that no distinction was made between man and woman when it was question of the soul.

The same conclusion is borne in on the unbiased mind by the fact that in the ancient Church of Gaul, as in other parts of the Christian world, devotion to the saints in heaven was directed alike to the souls of holy women and of holy men.

The custom of looking to the saints in heaven for intercession and help goes back to the first centuries of the Church.

[41] Inscr. 543, *op. cit.*, II, p. 284.

[42] "Columba dulcissima in pace."—Inscr. 105, *op. cit.*, I, p. 198.

[43] "Pax tecum Iulia."—Inscr. 519, *op. cit.*, II, p. 258.

[44] "Aeterna hic Martina in pace quiescit."—Inscr. 422, *op. cit.*. II, p. 91.

[45] "Quiescit in pace bene moria Epymene . . . in eternum pax tecum."—Inscr. 157, *op. cit.*, III, p. 171.

[46] "Sofroniae dilectissimae . . . in Xro quiescenti in pace." — Inscr. 64, *op. cit.*, I, p. 141.

It was instinctively felt that if the intercessory prayers of the faithful on earth were of avail, far more so were those of the blessed in heaven, who stood so close to God. It was likewise felt that if there be great joy among the angels upon one sinner doing penance, the saints above are not indifferent to the struggles and triumphs of the faithful here below. The official account of the martyrdom of St. Polycarp, sent by the Church of Smyrna to the Church of Philomelium and to all the churches, shows that devotion to the saints who died for the faith was in vogue in the second century. It was a feature of Christian life in ancient Gaul. The *Acts* of St. Saturninus of Toulouse, who was martyred in the year 250, give evidence that at that early time the people were wont to celebrate the anniversaries of certain martyrs with all night vigils.[47]

In this ancient veneration of saints, the names of holy and heroic women were not forgotten. Among the saints honored in the Church of Rome in the third century were Saints Perpetua and Felicitas, whose martyrdom is related by Tertullian, and also St. Agnes. The emperor Constantine, whose zeal in building churches to the memory of martyrs is mentioned by Eusebius, built a church in Rome that was dedicated to St. Agnes, and no less than three in his new capital bearing the name of St. Mary. Among the churches of Rome in the fifth century were those of Saints Mary, Agnes, Agatha, Felicitas, Praxedes, Anastasia, Pudentiana, Sabina, Prisca, Caecilia, and Bibiana.[48]

The Church in Gaul in those ancient times was no less zealous in her veneration of female saints. The Synod of Arles, held in the year 524 under St. Cæsarius, was convened in the basilica of St. Mary, which was dedicated on that occasion.[49] The convent which he established for nuns at Arles was likewise placed under the patronage of Mary. The same title was borne by the convent church which Radegunde built and in which she was buried. A splendid basilica of the same name, completed by Leontius, Bishop of Bordeaux, is

[47] See Baudot, *The Roman Breviary, its Sources and History;* St. Louis, Herder, 1909, p. 10.

[48] See Grisar, *History of Rome and the Popes of the Middle Ages;* St. Louis, Herder, 1911, vol. I, pp. 191 ff.

[49] A. Malnory, *Saint Césaire, Évêque d'Arles,* Paris, 1894, p. 132.

mentioned in a poem of Fortunatus. In his poems are named, along with other saints, Mary, Martha, Agnes, Tecla, Agatha, and Cecilia. In passages already cited from the writings of St. Gregory of Tours occur the names of Eulalia and Georgia. In chapter 105 of his work *On the Glory of Confessors*, he tells how, in consequence of miraculous cures and the apparition of the saint, a cult had arisen in Paris to Crescentia, whose decayed and long neglected tomb bore the inscription, "Here rests Crescentia, a virgin consecrated to God". Just as St. Thecla or Tecla was in St. Ambrose's day the patron saint of Milan, so from very early times was Paris under the protection of St. Genevieve.

From this cumulative mass of evidence afforded by the writings of the Fathers and other prominent exponents of the faith, by the mortuary inscriptions, and by the popular devotion to female saints, the conclusion is irresistible that the Church in ancient Gaul, as elsewhere, recognized in woman no less than in man a human soul. The charge that "grave doctors in times gone by denied women a soul" is absolutely without foundation.

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AN ORIENTAL POET PRIEST OF "VICTORY".

WHILE he was in this country lecturing before America's most sentimental audiences, Sir Rabindranath Tagore published in one of our newspapers the following poem, entitled "East and West":

The blood-red line
That crimsons the Western sky
Is not the radiant red
Of the rays of Thy soothing dawn.
It is rather the terrible fire of the dying day.

On the seashores of the West
The funeral pyres are emitting
The last flames
Caught from the torch of a selfish and decadent
Civilization.

The worship of energy
In the battlefields or factories
Is not worshipping Thee,
The Protector of the universe.

Perhaps the all-embracing rays
Of the light of joy
Are lying hidden on Eastern shores
With patience
Under the veil of humility
In the darkness of silent sorrow.

Yes, the rays of thy light of joy
Are lying latent in the East
To liberate
The Soul of the World.

It shall be our purpose in this paper to attempt a discovery of the nature of this fruit, gathered in far-away India, which Sir Rabindranath Tagore has written for us in books and even brought in person, decked in native costume and advertised by his Knighthood and the distinction of the Nobel Prize. Into the Western world have come many things: the fervent imaginations of adventurers wandering into the great places of the Oriental spirit have brought philosophical cargoes as rich and inspiring as the ivory of Africa, the gold of India, the silks of Cipango, and the perfumes of Arabia. From the East have come strange and mystic religions, Judaism, Manicheism, Mithraism, Christianity, Mohammedanism, Buddhism, Bahaism, Theosophy, and no man shall say how many more. Out of the dawn have risen these things which in turn the Western world has tried to organize and rationalize, and then the result has been somewhat similar to a situation in one of Tagore's short stories, " The Victory ", in which sophisticated men of brains have preferred the person who could juggle words, who could produce a clever assortment of phrases ingeniously arranged; and only slowly, in the face of enormous difficulties, has the new religion been able to take hold since only by defeat can victory be attained, only in material failure does spiritual success lie. The dying poet in " The Victory ", who would not bandy words when love was at stake, is almost analogous to Christ who died on the Cross but would not en-

gage in dispute with a mere Pontius Pilate trained in Latin logic.

But, finally, it has come to pass that, at certain periods, there have been well defined reactions—sometimes in isolated cases, sometimes in sufficient number to attain the pseudo-dignity of a literary " movement ". We are accustomed to call these reactions " Romantic " because they rebel against the harsh realities, against artificialities, against restrictions, formalities, and excessive organization. They correspond, strangely enough, to the height and apex of an age of great commercial expansion when bonds are broken, when advances are being made, when adventuring is usual. We had reached in 1914 such an age. A " romantic revival " was beginning to set in. The " Celtic twilight " corresponds across a century and a quarter to the " Gothic Romance ". Its influence in literature—following its influence in life—would have been felt more thoroughly and more poignantly had not the War of the Nations temporarily interfered. Subjectivity was again conquering authoritative objectivity. All the vagueness, all the striving for sublimity, all the simplification, all the directness which has marked every romantic age was becoming evident at that time. Alfred Noyes, the most popular—though not necessarily the best—poet of two nations was saying:

> To see that we are ruled from the centre and not from the circumference, to find and maintain our hold on that central principle of unity, is the whole salvation of man. All social work and material progress are without foundation if they be not inspired and directed from thence. There was a time when that central position was safely left to the keeping of a great historical religion; but at the present day the historical religions can not possibly embrace the vast worlds that are opening out before us on every side.

He was quoting Thomas á Kempis to say: " The strongest part of our religion to-day is in its unconscious poetry ". Then he went further and said that " all great art brings us into touch, into relation, with that harmony which is the basis of the universe ". On the other hand he declared concerning the present: "Analysis has gone so far that we are in danger of intellectual disintegration. It is time to make some synthesis, or we ourselves shall be wandering through a world without meaning ".

The next step was for him to draw these scattered threads together and to claim for his art, the art of poetry, the position of unifying spiritual agent and to say: "Poetry is the strongest part of what is called religion, because in the very broadest and grandest sense that can be given to the words, Poetry is Religion".

The theme of the movement then under way in 1914 was a shifting incoherent sort of a thing, a mildly romantic groping toward vastness, an inexpressible and unconcrete yearning. It was a big enthusiasm which could not be compressed into philosophical lines or be subjected to the power of reason which prevents our emotions from running wrong. But, the position of the poet was not far different from the position which Wordsworth, and Whitman (who has only recently become really popular), and Shelley claimed for themselves. The poet was to be the high priest of the world, communing with nature or with humanity and bringing back to ordinary mortals inestimable treasures of thought from "the rich and sounding voices of the air".

Nor is it out of place to discuss these things in speaking of the Hindu philosopher who has recently visited our shores. Though the fame of Tagore in Western civilization is of course to some extent due to the fact that he was selected as Nobel Prize Winner, his popularity is due to the fact that his work, thus accidentally brought into prominence, fitted more or less closely into the spirit of an age turning vague and romantic, and offered what that age seemed to demand. We had tired of complexities in form and yearned for simplicity: witness the success of Mr. Masters and Mr. Frost and Miss Lowell. We had tired of complexities in language and yearned for simplicity: witness the success of Mr. Noyes and the failure of Ezra Pound and Alfred Kreymborg and William Carlos Williams, who are trying to be "metaphysical poets" when the world wants a Wordsworth. In our great return to simplicity in these days we do not go back to mere sincerity, as did the lyric lips of Astrophel, nor to peasant stupidity and "natural nature", as did the author of "The Cumberland Beggar" and "Peter Bell". We find our return to natural simplicity, not in our own past, but in a remarkable way among those whom we judge primitive, who live on the outskirts of our civilization

and receive both our machinery and our missions, our sermons and our scorn. A Near-Easterner once said, "In the West, you do things; we in the Orient simply stagnate". Imagine then our surprise when people come and try to tell us that Calcutta is preferable to Kalamazoo, Bombay to Berlin, Ceylon to Chicago. Yet, perforce, we must believe that "the all-embracing rays of the light of joy are hidden on Eastern shores". Yet, to the lovers of Tagore—thousands and thousands of whom have never been nearer India than the fantasies of Byron, Tom Moore, and Kipling can transport their dreaming imaginations—to these India seems unspoiled by hasty Occidental sophistries, and yet not marred by Oriental stagnation. They do not realize that India may lack the power as well as the usual paraphernalia. The vision of beauty may be merely a deceptive mirage of familiar places. The desert itself may be barren.

Indeed, the most serious charge we can bring against this messenger is that he brings no news, but only an echo. Things which Gelett Burgess would have called "bromidioms" and Oscar Wilde "platitudes", people admire in Tagore because they have never read Burgess nor Wilde, or—more charitably—because the world is in the midst of a vague romantic reaction and enthuses over simple rather than striking figures of speech. For instance, in Tagore's "Fruit Gathering" we have a poem (No. 32) which gives the theme of *The Hound of Heaven* more simply, but less effectively, without the rush of rhythm and the stampede of sound.

> My king was unknown to me, therefore when he claimed his tribute, I was bold to think I would hide myself, leaving my debts unpaid.
>
> I fled and fled behind my day's work and my night's dreams.
>
> But his claims followed me at every breath I drew.
>
> Thus I came to know that I am known to him and no place left is mine.
>
> Now I wish to lay my all before his feet, and gain the right to my place in his kingdom.

This is an excellent illustration of a general difference between this vague Eastern sentimentalizing in weak phrases and the way in which the West can put the same idea in lasting

form, with all the precise, rhythmic aids of metrical writing, for *The Hound of Heaven* is the exact duplicate of this, but expressed in a manner far superior:

I fled Him, down the nights and down the days;
I fled Him, down the arches of the years;
I fled Him down the labyrinthine ways
Of my own mind; and in the midst of tears
I hid from him, and under running laughter
Up vistaed hopes I sped;
And shot, precipitated,
Adown titanic glooms of chasméd fears,
From those strong Feet that followed, followed after.

And then, as all lovers of literature know—or at least, all lovers of Francis Thompson—this poem goes on to an almost identical conclusion:

Halts by me that footfall;
Is my gloom, after all,
Shade of His hand, outstretched caressingly?
"Ah, fondest, blindest, weakest,
I am He whom thou seekest!
Thou dravest love from thee, who dravest Me."

It was easy for people who know nothing of Francis Thompson to rave over Tagore's poem, and, for that matter, for those who know nothing about the best that has been thought and said in the world, to rave over Tagore himself. Truly, "a new thinker when examined closely usually proves to be a man who merely has not taken the trouble to inform himself of what others have already thought." But, let us go on.

All through the volume entitled "Gitanjali" we find Wordsworth in every line. For instance, "Let me for once feel that lost sweet touch in the allness of the universe". The same pantheism appears in "Fruit Gathering", "The rustling leaves will read it aloud to me, the rushing stream will chant it, and the seven wise stars will sing it to me from the sky". . . "It is painted in petals of flowers, waves flash it in their foam, hills hold it high on their summits". There is, again, about this the transcendentalism of Emerson, the whole theory of the Over-Soul, and the thesis of that poem which the seer of Con-

cord entitled "Apology". In fact, our Indian philosopher and school teacher again gives us rather close verbal similarities. Paralleling the famous phrase of Emerson's exhorting all people to follow in the regularized paths of nature and to accept our destined orbits ("Hitch your wagon to a star!"), Tagore says, "I go to join the shooting stars of midnight, to plunge into the profound shadows". But let there be no misunderstanding. Tagore is not a follower of accepted rules and regulations in philosophy. He goes "into the profound shadows". He is a rebel. He chafes at "the narrow lane". "Where roads are made, I lose my way." As has already been said, this is not the India of Byron and Tom Moore; it is not the India of Kipling or of the Bhagavad-gitâ. It is an India of individualistic revolt. It is an India in which every heart is a separate altar and every brook may babble its own sermon or else trip like a skillful dancing-girl between the hills—take your choice! It is an India of varying independent interpretations in things of the spirit, without respect for intellectual authority, where the question "What is Truth?" is deemed too personal to be answered without sacrilege and so is left unanswered. It is an India where all words are mere false sophistries, easy to refute. In serene contempt, Tagore depicts the man who proved that in the beginning was the Word and the Word was God.

Yet, this pantheism is toned down almost to the same degree that Wordsworth's was, and the general social affection is expressed in concrete ways to about the same extent that Wordsworth's was. That is to say, that with his popularity Tagore represents a general tendency toward romantic vagueness and sentimentality. It is a new feeling for so-called simplicity, if emotions ever are more simple than straight reason. Indefinite and inconclusive as this doctrine of his may be, there is yet in his writings some measure of humanitarian philosophy tied up with the pantheism which should not altogether be neglected—the idea, rather prevalent in Tagore's writings, of worshipping God in the person of a fellow man. It was a theory of Wordsworth's; it was almost a practice with Patmore. It is this touch of objectivity alone that prevents this, as any, romantic and subjective mood from becoming mere madness. It is here in Tagore: but only to a slight degree and almost indistinguishable from Pantheism.

So, when we come finally to make an estimate of the man and his message, as the newspapers usually have the phrase, we find that there is little new about him after all. We might find it all, better phrased, in our own old books. Yet, Tagore brings merchandise the West fain would buy, for this is the latest fad. His goods seem acceptable in our market, for they fit into an already existing vague romantic reaction against a crude and material world where—it is said—wit has too long passed for wisdom, ingenuity supplanted ingenuousness, and sophistication smothered simplicity. At least, so the "advanced" and "cultured" persons of to-day think. Such a reaction he represents to us, because his India seems to have all the desirable indefinite things which we in civilized lands lack. Yet it may be that an eager and mystically inclined public shall put him in the place of his fictional "fruitseller from Cabul" and make him forget the children at home while becoming interested in us; while many who insist on judging by our own actual standards, reject him as one who does not meet the realities and the reasons of our complex life and its needs for decision and definiteness.

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THE SACRAMENT OF PENANCE IN THE NEW CODE.

IN the Sacrament of Penance the faithful who are properly disposed receive pardon of the sins which they have committed after baptism, by the judicial absolution of a legitimately appointed priest (Canon 870). With this definition of the Sacrament of Penance the Code opens the treatise on the Sacrament of mercy. The subject matter is treated in the Code under four heads covering satisfactorily the whole subject, namely (1) the minister of the Sacrament of Penance, (2) the reservation of sins, (3) the subject of the Sacrament of Penance, (4) the place where confessions are to be heard. Subjoined to the tract on Penance are found the Canons on Indulgences, a subject which fits well to the Sacrament of Penance inasmuch as indulgences complete the forgiveness granted by absolution by remitting either in whole or in part the temporal penalties due to sin.

As the ministry of reconciling sinful man with Almighty God is one of the priest's principal offices, this part of the Code is both of great interest and of the highest importance to every priest engaged in the care of souls.

I. The Minister of the Sacrament of Penance.

The minister of the Sacrament of Penance must be a validly ordained priest (Canon 871), so much so that it is part of the dogmatic teaching of the Catholic Church that no one but a priest can be commissioned by the authorities of the Church to forgive sins in the name of and by the power of Christ. Our Lord delegated the authorities of the Church to continue His ministry of reconciliation of man with God and laid down the conditions for the exercise of this power. It is a well established fact in the tradition of the Church that priests only can be delegated by the successors of the Apostles for the exercise of this divine power.

Besides the character of the priesthood, the minister of the Sacrament of Penance needs the power of jurisdiction, which may be either *ordinary*, that is, such as goes with the appointment to an office or dignity, or *delegated*, namely that which can be given to any priest (Canon 872).

The Supreme Pontiff has by divine right ordinary jurisdiction over all the faithful of whatsoever diocese or rite. The Cardinals of the Church have the same power in reference to the Sacrament of Penance by privilege of Canon Law. Local Ordinaries, pastors and those regarded in law as pastors have ordinary jurisdiction for their respective territory. Likewise ordinary jurisdiction is given by law to the Canon Penitentiary of cathedral and collegiate chapters, also to religious superiors of exempt religious over their subjects, though in the latter case the power is more particularly defined by the Constitutions of each Order. Ordinary jurisdiction ceases with the loss of office, or by excommunication, suspension from office and interdict imposed by either a condemnatory or declaratory sentence of the ecclesiastical court (Canon 873).

Delegated jurisdiction for the granting of pardon of sins by sacramental absolution is to be given by the local Ordinary for the territory over which he has charge. In the same manner, exempt religious receive their jurisdiction for the hearing

of confessions of seculars from the local Ordinary. Before the publication of the Code, exempt religious received their jurisdiction for seculars as well as for members of their Order from their superiors, while for the exercise of jurisdiction over seculars they needed in addition the approval of the Ordinary of the place. Priests of religious Orders should not make use of the jurisdiction they receive from the Ordinary without at least the presumed permission of their superiors. If, nevertheless, they make use of it, the absolution is valid when absolving not only seculars but also exempt religious, in virtue of Canon 519. The local Ordinary should not give jurisdiction to priests of religious communities unless they are presented to him for this purpose by their superiors. The Ordinary should not refuse without a serious reason to grant the faculties to those religious priests for whom the superior requests jurisdiction; the bishop has, however, the right to examine those presented (Canon 874). This Canon indirectly contains a deviation from the general principle that he who has ordinary jurisdiction can delegate it to another. The pastors receive by law ordinary jurisdiction in their parishes, as heretofore; nevertheless they cannot delegate another priest for confessions in their parishes, since Canon 874 explicitly states that delegated jurisdiction for confessions is conferred by the local Ordinary, thus indirectly excluding all others.

In clerical exempt religious organizations the religious superior who has this power in virtue of the Constitutions of his Order can delegate it for confessions of the regulars to secular priests and to religious of his own Order and of other Orders. The jurisdiction extends over the professed religious, the novices and all those who board in the religious house either as servants, or for the purpose of study and education, or the recuperation of their health, or as guests. In the former law it was commonly held that the religious superior could not give faculties for his subjects to priests unless they were approved for confession by their own Ordinary. This restriction is removed by the new Code. In an exempt religious Order of laymen the superior proposes the confessor for the community to the bishop of the place where the religious house is situated; but the Ordinary alone can give jurisdiction. (Canon 875.)

In order to hear validly the confessions of religious Sisters, either in simple or solemn vows, and their novices, secular priests as well as religious priests need special jurisdiction from the Ordinary of the place where the community is established. All contrary particular laws and privileges are revoked (Canon 876). This Canon should be compared with and explained by Canon 239, which grants to Cardinals jurisdiction to hear the confessions of Sisters in any diocese, and by Canon 522, which allows Sisters when they are outside their convent to go to any confessor approved in the diocese in any church, or public or semi-public oratory. The meaning of this Canon, therefore, is that a priest needs special jurisdiction when hearing the confessions of Sisters in their own house. Canon 523 goes even further and grants a Sister who is seriously ill, though not in danger of death, permission to call any approved priest of the diocese to hear her confession as often as she wishes during such illness.

To hear confessions *validly* jurisdiction must have been granted explicitly either in writing or orally. No fee can be charged for the grant of jurisdiction for confessions (Canon 879). The Code demands that the giving of jurisdiction is made certain either in writing or by words in any form which sufficiently indicates the fact. If, therefore, it is doubtful whether the Ordinary or any other person who can delegate has actually granted jurisdiction or not, the priest has no jurisdiction; for no presumed, implied, or any other kind of jurisdiction is admitted. The delegation must be explicit.

The local Ordinary or the religious superior should not revoke or suspend jurisdiction or permission to hear confessions without a serious reason. For grave cause the Ordinary may deprive of his faculties even a pastor or penitentiary, but such persons have the right of appeal to the Holy See under the condition that, pending the appeal, they obey the Ordinary. Without previously consulting the Holy See, a bishop is not allowed to deprive of their faculties at one and the same time all the confessors of a so-called formed community of religious, that is, a house where there are at least six professed religious four of whom must be priests (Canon 880).

Secular priests as well as religious approved for confessions in any place or diocese by either ordinary or delegated juris-

diction may validly and licitly absolve *vagi* and *transients* from another diocese or parish and the faithful of an Oriental Rite. Those who have ordinary jurisdiction (bishops, vicars and prefects apostolic, pastors, religious superiors for their subjects) may absolve all those over whom they have jurisdiction, even outside their territory (Canon 881).

In *danger of death* every priest, not excluding those who have not received jurisdiction to hear confessions, or those who have lost it by censures inflicted through sentence of the ecclesiastical superior, can validly and licitly absolve any person in any place from all sins and censures, no matter how public the censure may be or in what manner the sin or the censure may be reserved, and even though a priest with either ordinary or delegated jurisdiction is present. In case of censures reserved to the Holy See *specialissimo modo* and those inflicted *ab homine* (that is to say, by the bishop or other Ordinary by precept or by sentence in the ecclesiastical court), the penitent after recovery from danger of death is obliged to have recourse to the authorities, under pain of relapsing into the censures in question (Canon 882).

Priests on a sea voyage who are approved for confessions either by their own Ordinary or the Ordinary of the port where they embark or any of the ports at which the vessel calls, may hear aboard ship the confessions of any of their fellow voyagers, though the boat passes through or calls at places under the jurisdiction of various local Ordinaries.

Whenever the boat stops during the trip they may hear the confessions of those who for any reason go aboard as well as of those who, if the priest goes ashore for a short time, request to be heard, and he may absolve them also from the reserved cases of the Ordinary of the place (Canon 883).

Absolution given by the priest to his accomplice in a sin of impurity is *invalid* except when the accomplice is in danger of death, but even then the priest acts illicitly and incurs the excommunication reserved to the Holy See *specialissimo modo*, if another priest, even though he be not approved for confessions, could be called without grave risk of the good name of the priest or of scandal. The Constitution *Sacramentum Poenitentiae* of Pope Benedict XIV on this matter is still in force (Canon 884).

If a confessor has not a good reason to doubt the proper disposition of his penitent and the latter asks for absolution, the priest is not free to deny or to defer it (Canon 886). Priests should remember that in the tribunal of penance they take the part of both judge and physician, and that they are at the same time God's ministers of justice and mercy. Accordingly they must see to it that both the honor of God and respect for His laws are maintained and that they do what is best for the soul of the penitent according to the circumstances and condition of each individual. Confessors must beware of inquiring about the name of an accomplice and of asking inquisitive and unnecessary questions, especially in reference to sins against the Sixth Commandment committed by the young, lest perchance these penitents learn what it is better they should not know at their age (Canon 888).

Absolute silence concerning the sins he has heard in confession is a most serious obligation for every confessor, and direct revelation of sins heard in confession is punished by excommunication reserved to the Holy See *specialissimo modo,* besides other penalties that are to be inflicted by the Ordinary. Priests have likewise a most serious obligation not to indirectly reveal the sins of any penitent by words, signs, or in any other way whatsoever. If the services of an interpreter are used in confession at the penitent's request, the interpreter and all other persons who obtain knowledge of sins confessed in any manner are bound by the sacramental seal (Canon 889).

Confessors are absolutely forbidden to make use of the knowledge obtained from confession in any manner which may cause annoyance to penitents, even though every danger of revelation is excluded. All actual superiors as well as those who may be made superiors later on must take care not to use the knowledge gained in confession in any way for the external government of their subjects (Canon 890). The master of novices and the sub-master as well as the superior of a seminary or college shall not hear the confessions of the alumni boarding in the house, unless the alumnus himself in particular cases and for a grave and urgent reason and of his own free will ask one of them to hear his confession (Canon 891).

Pastors and others who in virtue of their office have the care of souls are under a grave obligation of justice to hear the

confessions of the faithful committed to them either in person or through someone else, as often as their subjects reasonably ask to be heard. When there is urgent need, all confessors are bound by the virtue of charity to hear confessions, and in danger of death every priest is bound (Canon 892).

II. Reservation of Sins.

Persons who have ordinary power to give jurisdiction to others for the hearing of confessions or to inflict censures can also (with the exception of the vicar capitular or the vicar general, who needs a special mandate of the bishop) reserve certain cases to their own tribunal, or limit the power of absolution of the priests of their diocese or territory. This recall of cases to their own tribunal is known as "reservation of cases". A case may be reserved either with or without a censure. If a case is reserved with a censure, and if that censure forbids the reception of the Sacraments (as do excommunication and personal interdict), the reservation of the censure carries with it the reservation of the sin. If, however the censure is not incurred by reason of ignorance or other excuse admitted in law, the sin is not reserved. In the bishop's reserved cases, however, he may specify that the case is reserved also when the censure is not incurred, and in that case the sin is reserved, provided it was committed with full knowledge and consent, so as to make it a mortal sin. Bishops are advised in Canon 897 to reserve only very few cases, and those only that seem absolutely necessary in the interests of public morality. If a censure is reserved to the Holy See, the bishop cannot add to the same sin a censure reserved to himself, and he should not reserve any sin to which the Holy See has attached a censure, though such censure is not reserved. If a confessor, in ignorance of the reservation, absolves his penitent from censure and sin, the absolution from the censure is valid, provided it was not a censure imposed by personal precept of the Ordinary or a censure reserved to the Holy See *specialissimo modo* (Canons 293, 897, 2246, 2247).

The only sin reserved to the Holy See independently of the censure is the false denunciation before the ecclesiastical judge of a priest for the crime of solicitation in confession. There is, in Canon 2363, an excommunication reserved to the Holy

See *specialissimo modo* incurred by this crime, but even in cases where the excommunication is not incurred on account of ignorance of the censure, the sin is nevertheless reserved to the Holy See (Canon 894).

From the cases reserved by the Ordinary to his tribunal the canon penitentiary of the cathedral and of the collegiate chapter has the right to absolve, and the Code desires that bishops should grant this faculty habitually to the deans with the power to subdelegate in districts at a distance from the episcopal residence. The Code also grants to pastors and those who are held in law equal to pastors the right to absolve from the bishop's reserved cases during the entire period in which the Easter duty can be made and to every missionary during the time of missions for the people (Canon 899).

All reservation of diocesan cases ceases—(1) for persons who make their confession in a house where they are held through illness and for those who confess before marriage; (2) in each individual case where the lawful superior is asked for the faculty to absolve and the request is refused, or in cases where in the confessor's judgment it is not possible to ask the faculty to absolve without either great inconvenience to the penitent or the danger of violating the seal of confession; (3) finally, if the penitent confesses outside the diocese where the case is reserved (provided the case is not reserved also in the diocese where the confession is heard), even though he went outside his own diocese precisely to obtain absolution (Canon 900). In ordinary cases where the confessor is confronted with a bishop's reserved case from which he has not obtained faculty to absolve, he may advise the penitent either to go to a priest who has the faculty or otherwise write for him to the Ordinary to get the faculty in the case. If the penitent cannot without some embarrassment wait for the absolution until the priest obtains the faculty, the confessor may absolve him indirectly from the reserved case and require him to come back after some time, and in the meanwhile apply to the Ordinary for the faculty. If this should not be practical (for instance, if the priest does not expect to come back to the place), he could not oblige the penitent to go to another priest to make the confession over again; for, as number 2 quoted above states, in case of great inconvenience the reserva-

tion ceases. For absolution from papal reserved cases confer the REVIEW for March 1918, p. 302.

III. THE SUBJECT OF THE SACRAMENT OF PENANCE.

Persons who have committed mortal sin after baptism are subject to the power of the keys for direct absolution, and they are obliged to confess each and every mortal sin with the circumstances which change the species of the sin (Canon 901). Mortal sins committed after baptism and not yet confessed and directly remitted constitute the so-called *materia necessaria* of the Sacrament of Penance. By *materia sufficiens et libera* is meant any mortal sin already directly remitted by absolution and venial sins (Canon 902). If a person cannot make himself understood by the priest, he may confess through an interpreter; but, as this Canon clearly indicates, there is no obligation on the part of the penitent to use this extraordinary means. The interpreter is bound by the seal of confession (Canon 889).

If a penitent has been solicited to sins of impurity by the confessor, as explained in the Constitution *Sacramentum Poenitentiae* of Pope Benedict XIV (which remains in force and is commented upon in all the manuals of moral theology), the penitent is obliged under pain of excommunication to denounce the guilty priest within one month to the bishop of the diocese where the penitent lives or to the Congregation of the Holy Office (Canon 904).

The faithful are at liberty to make their confession to any lawfully approved priest, even though he be of another Rite (Canon 905).

All the faithful are strictly bound to confess their sins at least once a year, from the time at which they reach the age of discretion—i. e. when they have acquired sufficient knowledge of right and wrong and of the nature and obligation of the Sacrament of Penance (Canon 906). The duty to instruct children in their religious obligations rests primarily with the parents and the pastor. At the age of seven the law presumes that a child has come to the use of reason. The law of annual confession cannot be satisfied by a sacrilegious or purposely invalid confession (Canon 907).

IV. Where Confessions should be Heard.

The proper place for hearing confessions is a church, or public or semi-public oratory (Canon 908). Confessionals for hearing women must be located in an open and conspicuous place in a church or in a public or semi-public oratory. Penitent and priest must be separated by an irremovable screen with small perforations, so that the penitent may be heard, but may not be seen by the confessor (Canon 909). The meaning of the Code is that the screen or grate should hide the penitent, so that he may be less embarrassed and so as to remove any possible abuse of the confessional.

The confessions of women must not be heard outside the confessional, except in case of sickness or other real necessity; and in these cases the precautions prescribed by the bishop must be observed. Confessions of men may be heard in private houses (Canon 910).

V. Indulgences.

An indulgence is the remission of temporal punishment due to sins whose guilt has already been pardoned. The spiritual treasury of the Church consisting of the merits of Christ and the good works of the faithful is under the control of the Vicar of Christ whom our Lord has endowed with His own power to distribute: "As the Father sent me, so I send you." For the living members of the Church the granting of indulgences means a real, direct remission of the consequences of sin, the merited penalties; for the deceased the indulgences are applied by way of supplication of the Church, for they have passed beyond the jurisdiction of the Church (Canon 911).

To the Vicar of Christ on earth, the Sovereign Pontiff, is committed by Christ the disbursing of the spiritual treasury; lesser authorities of the Church have ordinary power to grant indulgences only so far as is conceded to them by law (Canon 912).

On All Souls' Day all Masses have the same privilege as though they were celebrated at an altar having the privilege of a plenary indulgence for the souls for which the Mass is applied. During the Forty Hours' Devotion also all the altars of the church are so privileged (Canon 917).

New indulgences granted to any church, even to the churches of regulars, which have not been published by the Holy See, shall not be announced to the people without first consulting the Ordinary. Books containing summaries of indulgences, booklets and leaflets in which concessions of indulgences are mentioned, are to be submitted likewise to the local Ordinary before publication (Canon 919).

If an indulgence may be gained on a given day by visiting a certain church, the visits for gaining the indulgence can be made from noon of the preceding day to midnight of the day itself (Canon 923).

Indulgences attached to beads and other religious articles cease only when these objects have altogether lost their identity or if they are sold (Canon 924).

For the gaining of an indulgence it is necessary that a person is baptized, free from excommunication, in the state of grace at least at the completion of the prescribed good works, and that he be a subject of the one granting the indulgence. In order to gain the indulgences, he must have at least a general intention to acquire them and fulfill the conditions as specified for the indulgences (Canon 925).

A plenary indulgence is to be understood as granted in such a way that if one does not gain it as a plenary indulgence, he may gain it as a partial one, according to the dispositions of his soul (Canon 926). A plenary indulgence can be gained only once a day, unless the contrary is explicitly conceded. Partial indulgences may be gained over and over on the same day by repeating the prescribed good works, unless the contrary is explicitly stated (Canon 928).

The faithful who either belong to a religious community or who are inmates of institutions of education or of hospitals, provided such places are erected with the consent of the Ordinary, and all persons engaged in these houses, can gain the indulgences for which a visit of a church or public oratory is prescribed by visiting the chapel in which Mass is said for the household. If there is a church or public oratory attached to these institutions, the visits must be made in that church or chapel (Canon 929).

Indulgences cannot be gained by one person for another living person. The indulgences granted by the Holy See are

all applicable to the souls in purgatory, unless the contrary is stated (Canon 930).

Confession, when required as a condition for gaining an indulgence, can be made within *eight days* immediately preceding the day of indulgence. Holy Communion may be made on the preceding day, and both confession and Communion can be made within the next eight days after the feast, counting the feast day as the first day. For indulgences granted for devotional exercises of three days, a week, month, etc., confession and Communion can be made within the next eight days immediately following the close of the exercises. The faithful who are in the habit of going to confession, whenever possible, at least twice a month, or who receive holy Communion daily, or nearly so, in the state of grace and with a good intention, can gain all the indulgences without actual confession, if otherwise confession is required as a necessary condition, with the exception of ordinary and extraordinary jubilees, or indulgences granted after the manner of jubilees (Canon 931).

The good works which one is bound to do by law or precept (for instance, the hearing of Holy Mass on Sundays and holidays of obligation) do not serve for gaining an indulgence, unless in the concession the contrary is stated. Nevertheless, pious works or prayers imposed as penance in confession serve also for gaining indulgences, if indulgences are attached to such prayers or good works (Canon 932).

To one and the same object (crucifixes, beads, medals, etc.) various indulgences may be attached, if the priest who blesses them has the different faculties for the purpose; but by one and the same prayer or other good work to which several indulgences are attached under different titles, the several indulgences cannot be gained, unless the good works are done repeatedly. One confession and Communion, however, will suffice for the gaining of different indulgences under different titles (Canon 933). By special privilege exceptions to this rule may be made.

If for the gaining of an indulgence prayer in general for the intention of the Holy Father is prescribed, *purely mental prayer is not sufficient*; but the particular vocal prayers one wishes to recite are left to the choice of the faithful, unless a specified prayer is prescribed. If a specified prayer is pre-

scribed, the indulgences can be gained by reciting that prayer in any language, provided the translation is authenticated either by the Sacred Penitentiary or by one of the Ordinaries of a place where that language is in common use. Indulgences cease altogether by any addition, shortening, or interpolation of the exercise to which they are attached. To gain the indulgences it is sufficient to say the prayers alternately with a companion, or to follow them mentally while they are recited by another (Canon 934).

Confessors can commute the pious work demanded as a condition for gaining an indulgence in favor of those who by reason of a recognized impediment cannot perform the pious work (Canon 935).

Mutes can gain the indulgences attached to public prayers, if they assist with the faithful in the place of worship and raise their hearts and minds to God while the prayers are said. For private prayers required as a condition for gaining indulgences it is sufficient that mutes say them mentally, or by the sign language, or simply by reading them without oral pronunciation, which is otherwise a necessary condition for gaining indulgences when prayers are prescribed (Canon 936).

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PRIESTS AND THE REFORM OF INDUSTRIAL CONDITIONS.

IN every social group is to be found the element of conflict, generally arising from the forces of radicalism and conservatism. Social change and progress are the result of such conflict, but progress is frequently hampered and delayed, not so much by the retarding influence of conservative elements as by conflict between radicals themselves. Ultimately the causes of radicalism may be found in a variety of elements, among which may be mentioned temperament, philosophy, abuses in society, education with its resultant knowlege and information regarding the evils rife in society, social sympathy, and idealism. A philosophical friend of mine the other day objected to the use of the terms " conservative " and " radical " in the sense in which they are generally used in sociology,

suggesting instead "static" and "dynamic." He pointed out that radical merely implied going to the root of things, and this even the conservative must do in thought if not in deed, if he thinks at all; and therefore dynamic and static described these divergent elements more accurately, the radical being essentially dynamic and forceful, the conservative being principally static and inert.

Every observer of the reform elements in society will admit the dynamic force of the idealism of the typical radical, and in this very force lies the strength and weakness of all kinds of social reform. As the war has served to emphasize sharply many of the divergent reform elements in society, it may not be altogether uninteresting to make an attempt to analyze the strength and the weakness of the various groups striving for the improvement of social conditions in America to-day.

The radical or reformer is generally animated by high and enthusiastic idealism. Though a man of action, he is also a dreamer, and likes to paint for himself a land of promise in which social evils shall exist no more. He knows the evils and abuses that disgrace our civilization; and, fired by them with just indignation, would establish institutions under which such abuses would become impossible. Much of his thought therefore is concerned with protest against existing conditions, and drawn on by his idealism he characteristically hurdles difficulties in the way to the accomplishment of his aspirations for a better society. Unfortunately for the speedy attainment of results, many reformers fail to classify social problems accurately, are impatient of dry, hard facts, do not always carefully weigh what is to be said on the other side of the question, and therefore sometimes fail to make an accurate diagnosis of the social disease, with consequent failure to suggest the proper remedy. In nothing do reformers and radicals differ more widely than in the interpretation of social facts and the diagnosis of social diseases, and hence in the prescription of remedies. The typical reformers, for example, Socialists, Single Taxers, the Farmers' Alliance, Prohibitionists, Labor Union Leaders, and Charity Workers, all agree in their protest against existing economic conditions. All of them are fired by the same flaming enthusiasm, by the same desire for improvement, of these conditions. Yet, they cannot agree in

the classification and diagnosis of these evils, nor upon the remedies that should be applied. The Socialist lays the blame for economic injustice, bad housing conditions, disease, crime, and every other evil, on the private ownership of capital; the Single Taxer thinks the cause of unjust distribution of wealth is unintelligent and unwise methods of taxation, and urges therefore the single tax; the labor leader who is not a Socialist regards these social evils as being caused very largely by the weakness of the bargaining power of the individual workman, and sees a remedy therefore in the strength of the union. The result of it all is that all these elements, though each desires reform as much as the other, are divided and seldom or never united on any single measure of social reform. This weakness of the reform elements, being well-known by the static or conservative elements of society, is frequently used by them to undermine the strength of the demand for improved conditions.

A rather satirical speaker at a recent convention of charity workers said that the thing most needed among charity workers was charity one for the other; and if this be true, might it not well be said too that the thing most necessary in social reformers is a real desire for social reform. The trouble with most reformers is they are much more concerned with reform of a particular kind than with the actual attainment of real reform. They do not want reform unless it is the particular kind of reform they specially desire. Thus we find the Socialist is a doctrinaire wedded to a philosophy by no means necessary to social reform, and so repels other well-meaning reformers who cannot accept his philosophy.

Many of the more modern and moderate Socialists constantly assert that the materialistic interpretation of history and certain unethical doctrines concerning the family have nothing to do with Socialism as an economic reform, yet persist in recommending literature that teaches such doctrines. As a matter of fact, philosophical materialism as such has no more to do with the socialization of industry than it has to do with the paving of streets; and if the Socialists cared more about effective economic reform than they do about the philosophical aspects of their system, they would gain far more adherents to their cause. One does not need to be a Socialist to admit

that there is crying need for fundamental reform and that possibly the government ownership and administration of certain industries would induce considerable improvement in conditions; but to-day vast numbers of well-meaning people who are chafing under existing industrial injustice are afraid of advocating or supporting any radical reform measure of this kind because of the bad philosophical company in which it has traveled under the red flag of Socialism. If the professed Socialist made a distinction between himself as a philosopher and himself as an advocate of practical, radical reform, and was careful to keep these separate and distinct in his public utterances, the cause of reform would be greatly advanced. There is no more reason why a professed materialist should advocate government ownership than why a Christian should do so. There is nothing in materialistic philosophy from which government ownership follows as a necessary consequence, nor is there any teaching of Christianity, as such, that forbids government ownership, should such be found necessary. Nevertheless Socialism as a system has so mingled philosophical and economic doctrine that it is difficult for the ordinary man in the street to say that he is a Socialist without conveying the impression that he is also a materialist, and therefore Socialists have alienated themselves from many other well-meaning reform groups.

No serious student of social and economic conditions will deny that society stands in need of a certain amount of reconstruction. Such reconstruction will doubtless come as the result of the war, and hence this is an opportune time for the various reform groups to sink their differences and try to agree upon a common platform. What a tremendous influence there would be in a Reform Party composed of the Labor Unions, the Socialists, the Progressives, the Charity Workers, and the advocates of social reform to be found within the Catholic Church, when united upon a platform providing for merely practical, fundamental, economic social reform. If these elements were united, nothing could resist the strength of the combination, and the only real obstacle in the way is that these various elements care not so much about real social reform as about certain systems and doctrines which as such, have nothing to do with reform, except in an utterly Utopian

and impossible way. The Catholic Social Reformer, though he knows full well that no effective reform can take place which is not in accordance with the age-old principles of right and justice propounded for centuries by the Church, does not preach Catholic theology every time he takes the platform in a reform movement, or every time he writes an article advocating the improvement of social conditions. Why, therefore, should the Socialist advocate philosophical materialism when he argues for social reform?

This affiliation with philosophical materialism has been the great weakness of Socialism as a reform movement. It has aroused the opposition of nearly all Christians and especially of the Catholic Church. To protect her children from falling into the errors of materialism, she had to condemn Socialism, not so much as a system of economic reform, as an erroneous philosophical doctrine, with the result that a relentless fight has been waged upon Socialism by Catholic controversialists. This controversy has no longer the vital interest and importance it once had. It is easy to convict Socialism of materialism and unethical teaching by quoting the writings of numberless prominent Socialists, and by pointing out that these works are used as propaganda literature by the Socialist party. Many Socialists will admit the point, and retort that, if they are materialists, the world at large believes in materialism, and that our business is first to convert the world. This entire controversy misses the real point, and overlooks the real strength of Socialism. The strength of Socialism lies in its vigorous, just, and intelligible protest against existing industrial injustice. Socialism speaks a language the working classes understand, and interprets the hard facts of their cheerless existence in comprehensible terms. The average workingman who boasts he is a Socialist cares not a snap of his fingers about philosophical materialism. If you tell him he is a materialist, he may look at you with uncomprehending wonder, or he may tell you not to use such bad language to him. The Socialism he knows and understands is the protest against his long hours and scanty wages, against the filthy tenement in which he lives, against his children being scantily clad and underfed, against the evil conditions of the factory in which he works. All this is plain to him. He feels bitter resent-

ment toward these conditions, and can understand when some facile speaker or writer puts his feelings into words. It is easy for him to grasp the idea that the unrestricted private ownership of capital is the cause of all this misery, and that public ownership of the means of production is the only adequate remedy. Because Socialism thus summarizes and interprets the cruel facts of industrial life so keenly felt, but so dimly understood, by the average workingman, Socialism appeals to him, and his adherence to the cause is not shaken by a learned dissertation on the materialism of esoteric Socialism. On the contrary, such an attack upon Socialism may have the effect of convincing him that the Church is the enemy of the working classes, and the supporter of all the evils of the capitalistic system, although there is no foundation in fact for the belief. Would not more progress be made toward defeating the objectionable features of Socialism, if we showed them and all other social reformers that we are deadly in earnest in our desire for the improvement of social conditions, and that we desire fundamental and adequate reform just as truly as they do? As Coleridge has pointed out, you can never convince an opponent until you show him that the essential truth in which he believes is better conserved in your system than it is in his. The life of Socialism is not in its erroneous and impossible philosophy and ethics, but in its justifiable protest against economic injustice, and its flaming aspiration for just distribution of wealth. And should we not show that we are as zealous as the Socialists for this devoutly-to-be-wished consummation? In these times of trial, when the world is more or less tumbling down about our ears, when institutions that we had come to think were well nigh indispensable are being found useless and flung aside, there is no time for merely destructive criticism. It is a season for constructive action, and for the union of all elements in society that can help in the improvement of conditions.

Perhaps it may be urged against this line of thought that it is hopeless and impossible to weld all these divergent reform elements together, that they will never sink their differences and agree on a common platform of practical reform. No one can tell, because it has never been tried, and there never has been a more opportune time to make the attempt than the

present. A few months since in Minneapolis was seen the strange sight of the former great leaders of the Socialist party of this country fraternizing with the American Federation of Labor. Samuel Gompers and John Spargo stood on the same platform, and were elected president and vice-president of the American Alliance for Labor and Democracy. Who would have dreamed of prophesying this a year ago? Many of the leading Socialists are more or less disgusted with the Socialist party, not only on account of its disloyal attitude toward the country in the present war, but also for its entirely materialistic bias. An article by Gustavus Meyers, who used to be one of the prophets of the party, published in the *Nation*, 21 December, 1916, is a forceful arraignment of the materialistic basis of Socialism, and many other prominent thinkers in the party are being alienated by the same considerations. These men and at least a dozen other prominent Socialists I could name have left the party, and are ready to ally themselves with other reform elements who desire fundamental social reform. Is this not therefore an opportunity that should be seized without delay? Could not something be done toward at least uniting the great reform forces of the country upon a common platform of practical reform in a great movement to which Catholics could give their cordial support? We know the age-old principles of right and justice, but hitherto we have had no definite scheme or plan of social reform. Consequently the more dynamic or radical elements have charged the Church with indifference toward the improvement of conditions. We have rightly been repelled by certain extraneous aspects of existing reform movements and parties, but can we not now take part in a movement from which we might eliminate these objectionable features, and thereby with the eloquence of deeds refute the charge of indifference to the temporal welfare of the masses that is so often made against us, unjust though the accusation certainly is?

More trouble is caused in this world through misunderstanding than through anything else. Misunderstanding comes from insufficient knowledge. Many of the reformers are really noble men and women, inspired by high idealism, and ready to go through fire and water and persecution for the betterment of humanity's lot. Nevertheless, because of certain erron-

eous principles they profess, we avoid them and are blind to their noble qualities. They also do not know us as we really are, and therefore think and say unkind and unjust things of us. If we were better mutually acquainted, much misunderstanding would be eliminated, and it would probably be found that our points of agreement are far more numerous than our points of difference. We could agree to differ on some matters, but unite our forces on the measures about which we agree. In this way one of the great weaknesses of the reform forces would be strengthened, and the dawn of social justice would be much nearer.

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Analecta.

ACTA BENEDICTI PP. XV.

Motu Proprio.

Quartus iam annus ad exitum appropinquat, ex quo, ut Europa bello flagrare coepit, Nobis Pontificatus maximi est onus impositum; atque hoc toto spatio, uti non se remisit unquam, imo excrevit dimicandi furor, ita ne punctum quidem temporis respiravit animus Noster ab acri cura et sollicitudine qua ex tantis belli tamque ingravescentibus malis afficiebamur. Hanc enim seriem continuationemque rerum tristissimarum hucusque Nos sine intermissione inspectantes, non solum doluimus omnium doloribus, ut vere possimus illud Apostoli usurpare: "quis infirmatur, et ego non infirmor? Quis scandalizatur, et ego non uror?"; sed etiam de iis quae et conscientia admonebat officii, Nobis divinitus attributi, et Iesu Christi caritas suadebat, nihil unquam, quoad potuimus, intentatum reliquimus.

Nunc vero in ea temporum conditione versamur, ut sponte occurrat recordatio illius Iosaphat regis, ita maximis in angoribus comprecantis: "Domine Deus patrum nostrorum, tu es Deus in caelo et dominaris cunctis regnis gentium; in manu tua est fortitudo et potentia, nec quisquam tibi potest resistere.. clamabimus ad te in tribulationibus nostris et exaudies salvosque facies... Deus noster... cum ignoremus quid agere debeamus, hoc solum habemus residui, ut oculos nostros diriga-

mus residui, ut oculos nostros dirigamus ad te".[1] Iam igitur omnem "sollicitudinem Nostram proiicientes in Eum", cuius in arbitrio sunt hominum voluntates eventusque rerum, ab Ipso qui "castigando sanat et ignoscendo conservat" illud exspectamus ut misericors tantis aerumnis finem celeriter faciat, rebusque sua pace compositis, regnum in hominibus iustitiae caritatisque restituat.

Sed primum omnium, iratus tam late diffusa contumacia peccandi, placandus Deus; idque prece humili ac supplici, quam scimus plurimum posse ad impetrandum, si quidem confidenter et perseveranter fiat. Iam vero ad divinam maiestatem propitiandam nihil plus valet quam sacrosanctum Eucharistiae sacrificium, in quo Ipse Patri offertur qui "dedit redemptionem semetipsum pro omnibus", "semper vivens ad interpellandum pro nobis". Ac recte Ecclesia animarum pastoribus legem constituit certis diebus *pro populo* eorum curis concredito sacrum faciendi: quibus praesertim diebus piissima mater divinam clementiam suorum filiorum necessitatibus vult conciliari. Quoniam autem rerum omnium quibus haec tempora indigent, ea est summa, ut rursus concordia et tranquillitate potiatur humana societas, Nobis visum est peropportunum, sacros pastores, in praecipua quadam Ecclesiae solemnitate, universos Nobiscum divinum sacrificium in eam causam offerre. Itaque Motu-proprio statuimus, ut die XXIX proximi mensisi iunii, natali Sanctorum Apostolorum Petri et Pauli, qui populi christiani praesidia sunt et firmamenta, quotquot ex officio Missam pro populo celebrare debent, eam celebrent secundum mentem quam diximus. Praeterea sciant ceteri ex utroque Clero sacerdotes fore Nobis gratissimum, si eodem die sacrum facientes suam quoque mentem Nostrae adiungere velint. Sic enim, toto catholicorum sacerdotum ordine, in quavis ora ac parte terrarum, una simul Nobiscum sacrificante, maior aderit spes a divina bonitate impetrandi, ut illud tandem efficiatur, quod cuique est optatissimum: *Iustitia et pax osculatae sunt.*

Datum Romae apud sanctum Petrum die IX mensis maii, festo Ascensionis Domini, MDCCCCXVIII, Pontificatus Nostri anno quarto.

BENEDICTVS PP. XV.

[1] 2 *Par.* 20, 6-12.

SACRA CONGREGATIO CONSISTORIALIS.

I.

DECRETUM CIRCA QUASDAM ORDINARIORUM FACULTATES.

Proxima sacra Pentecostes die, novo ecclesiasticarum legum Codice vim obtinente, omnes locorum Ordinarii facultatibus quam pluribus ipso iure instruentur, quas antea ab Apostolica Sede postulare solebant et communibus indultis assequebantur. Sufficit enim consulere canonem 349 collatum cum 239 circa plura privilegia personalia, quibus Episcopi augentur, canonem 386 circa electionem examinatorum et iudicum synodalium, 468 et 914 circa benedictionem papalem *in articulo mortis* et in maioribus anni solemnitatibus, 534 et 1532 circa alienationes, 806 circa sacri iterationem, 822 circa Missae celebrationem extra ecclesiam et oratorium, 1006 circa ordinationes extra tempora, 1043 et 1045 circa dispensationes ab impedimentis matrimonialibus, 1245 circa dispensationes ab abstinentia et ieiunio, 1304 circa benedictionem sacrorum utensilium, quin de aliis multis hic mentio fiat, ut illico appareat Episcopos, vi Codicis, tanta munitos esse potestate ut, quoties Ecclesiae utilitas et animarum salus id requirat, communis legis rigorem temperare et iustas dispensationes largiri aeque opportuneque valeant.

Quapropter indulta quae hucusque, postulantibus Ordinariis, ad hunc finem concedebantur, quaeque vel in Brevi dicto 25 annorum, vel in formulis typis impressis ad decennium, ad quinquennium aut etiam ad triennium valituris continentur, supervacanea evadere videntur; quin imo confusionem haud levem ingerere, eo quod a novis Canonici Iuris ordinationibus in pluribus discrepant

Hisce itaque de causis, necnon ad discrimina in canonica disciplina tollenda maioremque unitatem in Ecclesia inducendam, Ssmus D. N. Benedictus Pp. XV, de consulto peculiaris coetus Emorum Patrum Cardinalium, hoc S. C. Consistorialis decreto ea quae sequuntur statuit et sanxit:

(1) exceptis locis S. Congregationi de Propaganda Fide subiectis, pro quibus suo tempore quae opportuna erunt decernentur, alibi, in universis scilicet dioecesibus iuri communi obnoxiis, facultates omnes pro foro externo Ordinariis con-

cessae, quaeque in Formulis et Brevi superius recensitis continentur, a die 18 maii huius anni cessabunt, neque amplius in usu esse poterunt;

(2) in locis tamen remotioribus aliisque adquae, sive praesentis belli causa, sive alia qualibet ratione, praesentis decreti notitia utili tempore non pervenerit, dispensationes et ordinationes vi veterum facultatum ab Ordinariis forte concessas Ssmus Dominus ratas habet, firmo tamen ut ipsi ab acceptae notitiae die, si res adhuc sit integra, huic decreto se conforment;

(3) facultates pro foro interno a S. Poenitentiaria datae, aliaeque ratione praesentis belli concessae, aut peculiaribus de causis ab Ordinariis obtentae, sub huius decreti dispositione non comprehenduntur, et ideo abolitae non sunt;

(4) circa dispensationes matrimoniales, quamvis vi canonum 1043-1045 Ordinarii opportunas dispensationes largiri queant "*urgente mortis periculo*" et "*quoties impedimentum detegatur cum iam omnia sint parata ad nuptias, nec matrimonium sine probabili gravis mali periculo differri possit*", nihilominus Ssmus Dominus, attentis temporum et locorum adiunctis, haec ulterius indulgenda decrevit:

(*a*) ut locorum Ordinarii in America, in Insulis Philippinis, in Indiis Orientalibus, in Africa extra Mediterranei maris oras, et in Russia, per quinquennium a die 18 maii huius anni, dispensare valeant ab impedimentis minoris gradus quae recensentur in can. 1042, servatis regulis in eo Codicis capite statutis: itemque ut matrimonia nulliter contracta, ob aliquod eiusdem minoris gradus impedimentum, in radice sanare queant, iuxta regulas in capite XI, tit. VII, lib. III Codicis *de convalidatione matrimonii* positas, monita parte impedimenti conscia de sanationis effectu;

(*b*) ut iidem locorum Ordinarii dispensare pariter per quinquennium valeant ab impedimentis maioris gradus, sive publicis sive occultis, etiam multiplicibus, iuris tamen ecclesiastici (exceptis impedimentis provenientibus ex sacro presbyteratus ordine et ex affinitate in linea recta consummato matrimonio), nec non ab impedimento impediente mixtae religionis, si petitio dispensationis ad S. Sedem missa sit et urgens necessitas dispensandi supervenerit, pendente recursu. Concedendo tamen hisce in casibus dispensationes, Ordinarius prae oculis semper habeat regulas statutas in Codice, lib. III, tit. VII, cap. 2, 3

et 4, circa impedimenta in genere et in specie, itemque clausulas apponi solitas in matrimoniis cum hebraeis et mahumetanis; nec dispensationem concedat nisi caverit de plena earum omnium observantia iuxta sacrorum canonum praescriptiones, et iuribus S. Congregationis de disciplina Sacramentorum circa taxarum solutionem consulat;

(*c*) ut Ordinarii Galliae, trium regnorum Magnae Britanniae, Germaniae, Austriae et Poloniae, durante bello, quoties aditus ad S. Sedem difficilis aut impossibilis saltem per mensem praevideatur, iisdem facultatibus uti possint, quae supra sub litteris *a* et *b* recensentur.

Praesentibus valituris de mandato Ssmi contrariis quibuslibet minime obstantibus.

Datum Romae, ex Secretaria S. C. Consistorialis, die 25 aprilis 1918.

✠ C. Card. De Lai, Ep. Sabinen., *Secretarius.*

✠ V. Sardi, Archiep. Caesarien, *Adsessor.*

II.

Decretum Dismembrationis et Aggregationis Marianopolitanae et S. Hyacinthi.

Archiepiscopus Marianopolitanus et Episcopus S. Hyacinthi communibus litteris postulaverunt, ut fideles locorum ruralium inclusive a numero quadringentesimo trigesimo quarto usque ad numerum quingentesimum sexagesimum tertium in forma et censu paroeciae S. Matthaei vulgo *de Beloeil*, et a numero ducentesimo trigesimo primo usque ad numerum tercentesimum sexagesimum octavum paroeciae S. Marci, a dictis paroeciis et dioecesi S. Hyacinthi seiungerentur, dioecesique Marianopolitanae aggregarentur ad novam paroeciam efformandam cum finitimis fidelibus.

Requisito hac super re Delegati Apostolici voto, eoque favorabili obtento, memorata petitio diligenti examini subiecta fuit penes S. C. Consistorialem. Et quum visum esset in animarum bonum cessurum esse dismembrare dictam partem territorii dioecesis S. Hyacinthi, eamque adiicere dioecesi Marianopolitanae, ut nova paroecia in eadem territorii parte formetur, SSmus D. N. Benedictus PP. XV precibus annuendum censuit.

Itaque praesenti Consistoriali decreto Sanctitas Sua memoratam territorii partem distrahit a dioecesi S. Hyacinthi et Marianopolitanae aggregat.

Praemissorum vero exsecutionem committit R. D. Secretario Delegationis Apostolicae, auditis utriusque dioecesis Capitulis cathedralibus, et constito quod ex parte populi nihil grave ex adverso timendum sit; eidemque Secretario tribuit necessarias et opportunas facultates etiam subdelegandi, ad effectum de quo agitur, quemlibet ecclesiastica dignitate ornatum, onere tamen ei imposito ad hanc S. C. Consistorialem quamprimum transmittendi exemplar authenticum peractae exsecutionis.

Contrariis non obstantibus quibusvis, etiam speciali mentione dignis.

Datum Romae, ex Secretaria S. C. Consistorialis, die 8 aprilis 1918.

✠ C. Card. De Lai, Ep. Sabinen., *Secretarius.*

✠ V. Sardi, Archiep. Caesarien, *Adsessor.*

ROMAN CURIA.

Pontifical Appointments.

22 October, 1917: Monsignor Denis Fouhy, of the Archdiocese of Brisbane, named Domestic Prelate.

17 December: Monsignors Garret P. Murphy, Otto Zachmann, and James Pacholski, all of the Diocese of Winona, named Domestic Prelates.

6 April, 1918: Charles J. Magnan, of Quebec, named Commander of the Order of St. Gregory the Great, civil class.

25 April: Monsignor Sigourney W. Fay, of the Archdiocese of Baltimore, named Domestic Prelate.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

MOTU PROPRIO OF POPE BENEDICT XV ordains that on the feast of SS. Peter and Paul, 29 June, of this year, pastors who are obliged by their office to say Mass for the people, should celebrate Mass, in union with the Holy Father, for the return of peace; and all other priests are requested to do the same.

S. CONSISTORIAL CONGREGATION: (1) announces the withdrawal of the usual indult of faculties given to Ordinaries for twenty-five, ten, five, or three years.[1] (2) Certain districts of the Diocese of St. Hyacinth have been added to the Archdiocese of Montreal.

ROMAN CURIA gives official list of recent Pontifical appointments.

REPLY TO DR. McNAMARA'S ARTICLE ON PROHIBITION.

To the Editor, THE ECCLESIASTICAL REVIEW.

Not many Catholic priests of America take a very active interest in the Prohibition movement. Among those who are deeply concerned, opinion is divided. The majority, no doubt, are strongly opposed to Prohibition, and Dr. McNamara has presented their view with a lucidity of exposition and a logical thoroughness which are unfortunately rarely found in the treatment of this vexed question. May I be permitted, as one of those priests who by their espousal of Prohibition have merited the castigation of Dr. McNamara, to show why the current Catholic arguments against Prohibition do not prevent me from advocating, in good conscience, the movement for the suppression of alcoholic beverages?

Perhaps, clearness will best be served by reviewing from the standpoint of a Catholic prohibitionist the arguments presented by Dr. McNamara in the May issue of the REVIEW.

THE THEOLOGICAL SIDE OF THE QUESTION.

Dr. McNamara asserts that the theory of Prohibition is based on the assumption that alcohol is a *malum in se*. If this

[1] See pages 87-88, below.

be true, then prohibitionists are Manichaeans of a very primitive variety. But it is not true—at least, not in my case, and I believe that I do not differ from the majority of those priests who condemn drink. The trouble is that writers against Prohibition do not distinguish the *ens metaphysicum* from the *ens morale*. Alcohol as an *ens metaphysicum* is good, since *ens* and *bonum*, metaphysically considered, coincide. But alcohol as *ens morale*, that is, as something which exists in practical life with all its attendant circumstances, is considered by prohibitionists to be evil. These circumstances have been shown by years of experience in our country to be indissolubly connected with alcohol, or rather with its sale and consumption. These circumstances, briefly, may be grouped under one word—the saloon. The Third Plenary Council of Baltimore expressly decried the American saloon and strongly advised Catholics to get out of the business as soon as possible. Their reason for this action was the recognition by the Fathers of the Council that the saloon is a proximate occasion of sin. The moral theology on the proximate occasion of sin is too well-known to need explanation.

In defence of the American use of alcoholic beverages, Dr. McNamara invokes the sound axiom, "Abusus non tollit usum." In his application of the principle he confuses the theoretical and practical side of the matter. Theoretically, the principle stands. Practically, if the *abusus* under consideration is not merely exceptional misuse, but such general and widespread misuse that the sane use is exceptional and insane abuse is the rule, then the axiom invoked surely does not apply. Catholic prohibitionists, basing their stand on personal observation and studies of conditions rather than upon metaphysical treatises, incline to the opinion that the present *usus* of alcoholic beverages in America is an *abusus*.

They form their estimate of the American saloon upon the words of the Baltimore Council and upon their personal observation. Then, they consider the kinds of drinks sold. The chief fight is against the distilled liquors. These are not foods, but drugs; dangerous drugs, like opium, morphine, or cocaine. Catholic prohibitionists are at a loss to understand why men who favor the suppression of the opium or cocaine traffic should not also favor the suppression of the traffic in distilled liquors.

Dr. McNamara, on the other hand, and with him most of the anti-prohibitionists, base all their contention on the right of men to use ordinary wines and light brewed drinks. This is a serious misjudgment of the whole *status quaestionis.*

Next, we come to the matter of the use of wine for sacramental purposes. Here again it is necessary to distinguish. The great essential consideration of the prohibitionists is the suppression of alcoholic beverages, or, in other words, the wiping out of the saloon and the saloon interests. The Baltimore Council discouraged the saloon. Catholic prohibitionists see no reason why the Church should not to-day do as it has done in times past—make use of the *brachium saeculare* to aid it in the accomplishment of its will. Coöperation with Prohibition legislation means only this.

It is not essential in the minds of the prohibitionists generally, but purely accidental, that the Prohibition laws affect the sacramental liturgy of the Church. Prohibition prevails in many states of the Union and in many counties of states which have not state-wide Prohibition, yet the priests in all those states and counties are able to continue the Sacrifice of the Mass. Even in Oklahoma no attempt has been made to enforce the law which, owing to the mismanagment of certain ecclesiastics, was framed so as to include wine for sacramental purposes. In this inclusion of sacramental wine in the Prohibition legislation, I fail to see bigotry, but only the natural, though not commendable, irritation of workers for a cause against those who continually blocked the success of that cause. If more than this were intended, why is not the law enforced in its entirety so as to apply also to the sacramental use of wine?

As regards the use of wine for Mass, Dr. McNamara rightly insists that fermented wine must be used. In case of necessity, unfermented juice of the grape may be used. Suppose that a federal amendment to the Constitution were so framed and passed that the use of wine for sacramental purposes were forbidden. Would the Sacrifice of the Mass have to be discontinued? Not at all; the prospect would not be other than saddening, but this would constitute one of those cases of necessity for which the theology of the Church has provided. Few men, even among the prohibitionists, believe that strict Prohibition will endure for more than a decade or two. By

that time, it may be counted on as certain that nature will have its way and that alcoholic drinks will again be used. But it is hoped that by that time the present nefarious liquor system will be blotted out and that sane legislation, on the lines so admirably mapped out by Cardinal Gibbons, may be put into effect.

To those who advocate such a system at present, I can only reply that great moral changes, like great political and social changes, operate not by imperceptible or gradual mutation but by violent revolution to extremes. This is a fundamental law of nature herself. For its confirmation, witness, in the physical world, earthquakes and volcanic eruptions; in the political world, wars and revolutions; in the moral regeneration of sinners, the transformation into penitents. Nature tends to sweep away utterly everything connected with the old order before the new order can be built up. Russia, for example, will probably come in the end to a constitutional democracy; but after her centuries of autocracy, the sheer anarchy of Bolshevikism is a necessary preliminary to the formation of Kerensky's ideal of government. The alcoholic orgy of America will be atoned for by extreme Prohibition before the ideal conditions, such as prevail in Italy, obtain.

The Ethical Side of the Question.

Dr. McNamara credits the prohibitionists with believing that the elimination of alcoholic drinks will make the whole country more moral. Undoubtedly, many enthusiasts among the prohibitionists may exaggerate, in their statements, the moral effect of Prohibition and believe that all crime will be eliminated. But the majority of the prohibitionists merely believe that the elimination of drink will eliminate drunkenness and the crimes originating directly from drunkenness. Even this is something, as officials in the police-courts and the priests in their confessionals will agree.

Dr. McNamara expresses the fear that the abolition of drink will entail the abolition of temptation and that consequently we shall have no opportunity for the exercise of virtue, since virtue consists in resistance to temptation. I hesitate to pursue this curious argument to its logical consequences, for I have the greatest regard for Dr. McNamara and feel that he has

merely made a slip. Only this I will say—pledging oneself to total abstinence is considered an act of virtue on the part of an individual. Why is it not an act of virtue if proceeding from a whole nation?

As to the questions of divorce and irreligion, most priests have had personal experience in plenty to convince them that drunkenness is a frequent ground for divorce and a not uncommon cause of irreligion. My experience is limited, yet I believe that the average parish priest will agree with me in stating that Dr. McNamara's thesis, implying a logical connexion between sobriety and irreligion or sobriety and divorce, is hardly substantiated on actual experience.

Again, I must dissent when Dr. McNamara belittles the bodily and mental injuries and impairment wrought by excess in drink. That impairment is real and a matter of such common observation that the contrary contention is paradoxical.

Dr. McNamara does not touch upon the suffering and misery wrought by drink in the family of the drunkard. Having had some close experience in this sphere, I know that, were it not for drink, the juvenile courts and the juvenile corrective institutions would be unnecessary. Here, again, I appeal to the priests working in city parishes for confirmation of this assertion. This phase of the question is the saddest and most heart-rending of all the pitiful phases connected with the liquor traffic. But as I am confining myself to plain arguments and not rhetoric, I will dismiss this consideration with no more words.

Practical Considerations.

In discussing Prohibition under this heading, Dr. McNamara speaks at some length on the situation in Oklahoma, Iowa, and Arizona, where the priests have suffered some uncertainty with regard to the Sacrifice of the Mass. Dr. McNamara has not mentioned the other states and counties in the country where Prohibition obtains and where Catholics have shown sufficient prudence and skill to guard their interests. Yet even in those three states the Sacrifice of the Mass has not been interrupted. If matters were to come to a real crisis, unfermented juice of the grape could be used until such time as Catholics could appeal to the sense of justice of their fellow

citizens. Most Americans believe thoroughly in the American sentiment of religious tolerance. Fanatics might carry things their own way for a day; but their day would be short. In justice even to the fanatics we might well ask ourselves—Is their opposition toward Catholics the issue of a hostile prejudice against the Mass or the result of Catholic opposition toward prohibition of alcoholic beverages? The distinction is important.

Dr. McNamara objects to the personnel of the Prohibition movement, since it is composed mostly of Methodists. I have no greater love for Methodists than has Dr. McNamara. But, on the other hand, are we to join hands with the liquor interests? There is hardly a good word to be said for those engaged in the alcoholic traffic; the Baltimore Council was fairly explicit on this point. If we Catholics wish to safeguard the use of wine for sacramental purposes, let us form our program accordingly. But we should surely hesitate before consenting to shield the saloon behind the Church, the bar behind the altar, the liquor dealer behind the priest.

Prohibition has become a political issue. Are Catholics in America, for the first time in their history, to form themselves into a political party composed of the looser moral elements of the United States? It is generally believed that national Prohibition is a certainty. I, for one, do not mind going down to defeat fighting for a clean cause and fighting shoulder to shoulder with men of sincere and lofty purpose. I would hesitate to fight in company with the present traffickers of liquor. I would hesitate to strike a blow for the security of the American saloon. I do not like to contemplate the comments of future historians that the Catholic Church in America and the Saloon fell in inextricable ruin.

JOHN R. HAGAN.

Cleveland, Ohio.

THE CATHOLIC PULPIT.

I.

To the Editor, THE ECCLESIASTICAL REVIEW.

In the opinion of the Rev. Lucian Johnston, as expressed in the April number of the REVIEW, preaching is at the present

day, at least in the part of America which is within his ken, a "lost art". Listening to his fellow-priests, and modestly reflecting upon his own achievements, he has decided that very few of those who are bound by their office to break the bread of the Divine Word to their fellows seem conscious of their responsibility, zealous to perform their duty well, or able to do so. The particular defects which he points out are ignorance of grammar, history, and theology, and a boyish way of performing a man's task. The seminaries are to blame. In the same number of the REVIEW, the Rev. John Talbot Smith, D.D., is more optimistic about the average value of the 13,000 sermons which are preached every Sunday morning from the pulpits of America. He finds that preachers are, as a rule, effective; those who belong to religious orders have various kinds of excellence as public speakers; very many of the secular priests whom he has listened to during his years of observation are really good orators, even in the narrower sense of the word orator rightly insisted on by the Rev. John Brandon in the May number of the REVIEW. But Dr. Smith agrees with the estimate of Fr. Johnston that the seminary deserves no credit for what is good, and is to be blamed for what is bad. Dr. Smith does not specify, in this particular article, what is wrong with the preaching; he refers, however, for one thing, to the lack of that literary training which enables a man to express himself adequately, and to manifest in the pulpit the wit, humor, and other qualities which make people listen to him with interest in conversation.

On reading these indictments of American seminaries, I was rather indignant at first; I remarked to a seminary president who happened to be visiting us at St. Mary's that the teaching of homiletics was "knocked" pretty hard. He simply observed that it deserves it!

Then I looked up the files of the reports of the Catholic Educational Association in order to reread the paper on homiletics read at the Detroit Convention in 1910, by another Seminary President, the Very Rev. John P. Chidwick, D.D., of Dunwoodie, and that read on the same occasion by the Rev. Thomas F. Burke, C.S.P. What these eminent authorities said about the subject showed that the seminaries are indeed held to a very high degree of excellence in homiletics,

one which most of them have not attained. It may be asked whether any seminary of the country has two fully qualified professors of sacred eloquence. Dr. Chidwick requires that they be not merely proficient elocutionists but learned Scripture scholars and theologians; Fr. Burke requires that they be, moreover, experienced preachers who understand very well the needs of individual souls and of modern society! Again one may ask whether, if such professors have been obtained, they have been, as Fr. Burke demands, induced to give up the habit of calculating on the hour of the trains which will bring them to the seminary nearest to the hour of their class and away as soon as it is over! Revolving in my mind the standard requirement of at least two hours a week during six years and the published schedules of the seminaries, it came home to me that, indeed, they deserved " knocking "—if the standard set by such good authorities is not too exacting.

And it can hardly be said that the ideals set forth in the Detroit meeting of the Educational Association are too lofty. Until we have perfect teachers of theology, canon law, etc., we can, indeed, hardly expect perfect instructors in the art of preaching; and the details of the program proposed may be modified according to the attainments and the tastes of the teachers who are available. But when all legitimate deductions and modifications have been made in Dr. Chidwick's program, it remains true that homiletics has not yet its due place in the training of priests in the seminaries with which I am acquainted. Consequently, these seminaries are partly responsible for bad preaching; it cannot be denied that secular priests who are good preachers owe their success very largely to their own efforts after ordination.

It may be helpful, however, to determine the proportions of the seminary's deficiencies and responsibilities a little more closely.

It is to be observed, first of all, that the Rev. Edward F. Garesché, S.J., in his apostolic words "to young priests", which found a place in that same interesting number of the REVIEW containing the articles above referred to, does not say anything about the seminaries. He appeals to young priests—the older ones are incorrigible, I suppose—to spare the helpless, patient, long-suffering people, who have to go to church

whether the preaching is good or bad, "a long, prosy, formless discourse, getting nowhere, without direction, plan, or content—a weary waste of platitudinous words". It does not seem to occur to him that the seminary is accountable for such atrocities. He simply urges priests to prepare their sermons; and he warns them that they cannot plan a successful sermon on their way up the pulpit stairs. He apparently believes that long years of remote preparation have empowered the average priest to preach fairly well, if he tries!

This is, likewise the view which the Rev. J. F. Fleming, O.S.A., expresses in his communication on the subject in the May number of the REVIEW. Nothing can exempt the orator from this labor; and lack of labor explains better than anything Dr. Smith or Fr. Johnston have said, the deficiencies of the modern pulpit oratory, as well as of other oratory "Hinc omnis mali labes," as Cicero pointed out in his day. Father de Ravignan made a similar observation in his own time and country: "I have a deeper conviction than I know how to express, that work does everything for the pulpit. Oh! it is laziness, that accursed laziness, that enervates everything, does everything poorly." [1]

If young priests are, as Fr. Garesché suggests, more under the sway of the "love of ease and pleasure" than their elders, they should not fail to realize where the source of their weakness lies. Negligence in regard to proper fulfilment of their duty as preachers should be a matter for examination when they go to confession; it is invariably a matter of exhortation at every ecclesiastical retreat. If priests would do what is urged by Fr. O'Rourke, one of the four good retreat preachers whom Dr. Smith has heard—select their subject on Monday in order that they may get interested in it to the point of doing a little reading, thinking and praying upon it, religion would immediately make immense progress.

Another limitation of the seminary's responsibility which I would point out relates to the remote preparation. The mother who taught correct pronunciation should be thanked

[1] Quoted with full approval by Schouppe, *Adjumenta oratoris sacri*, p. 12. This excellent book, giving plans and other helpful material for fifty sermons on the truths and duties which must be dwelt on more frequently in the pulpit, has recently, I understand, been translated into English by a Maynooth professor.

for one of the qualities which are greatly appreciated in the pulpit. Priests will always look back to the teaching sisters in the parish school as chiefly responsible for their grammar They will hold their college to account for English composition. As a matter of fact, the students who speak well when they are in the deacon class are, as a rule, those who knew how to write a good composition when they came to the seminary; and in all probability they are the men who will be regarded as good preachers later on.

One of the reasons why the seminary cannot correct all the faults left by defective early training is that the ordinary seminarian is ready to take philosophy, theology, etc., from the seminary faculty; but he is sure that if at home and in his college *u* is always pronounced like *oo* and *any* like *Annie*, it must be all right. This year we brought into the faculty of the seminary an expert in English. He gives two classes a week to the " philosophers "; but in order to get them to take in his instructions he has to camouflage his course under the name of " homiletics ". If a person does not learn well, at the proper time, what he studies, it is very hard to straighten out his ideas and improve his habits. Those who are interested in the future priesthood should keep this in mind, particularly at this period of the year when they are picking out the boys who will go to college and the colleges to which they will go. These recruiters of the clergy really have very much to do with the success or failure of priestly work. It is to them we must look to be preserved from brainless altar-boys. The writer of the life of Fr. McKenna, O.P., says that most of his recruits were found among these altar boys; and it is generally taken for granted that boys with a vocation to the priesthood gravitate to the altar. Doubtless many do. The makings of good priests can be found by careful observers wherever a number of Catholic boys congregate. But it has always seemed to me that the best boys remain to the rear of the church; and that more could be done for the priesthood by one talk with the school teachers than by a dozen talks in the sacristy. The boy with a sound mind in a sound body, whose character and application his teachers recommend, has the basic element of success in clerical education. He should be sent to a good secondary school. The selecting of the high-school and col-

lege is just as important as the selection of the seminary. I do not here intend to advertise any favorite institution, but I may remark that preparatory seminaries, which keep constantly before them the future needs of priests, furnish a better guarantee for the mental equipment of the priest than schools which are preparing for all professions. This should make an impression even on those who have forgotten the teaching of the Council of Trent about the training of priests.

So far I have been showing where the seminary is not responsible for the preacher; I must now take up the matters in which its responsibility is engaged. I may connect what I have to say with the three conditions laid down by Dupanloup as imposed on every preacher, in whatever place, or before whatever auditory he may preach. These conditions are: 1. zeal and earnestness; 2. a serious study of the Christian religion; 3. a certain amount of practice in speaking.

As regards zeal and earnestness, if it is true that young priests on leaving the seminary do not realize the excellence and the necessity of the ministry of the Word; if, as a consequence, they do not consider themselves as guilty of a serious fault when they go into the pulpit unprepared; if they do not feel bound to improve themselves by serious reading and to correct their faults of delivery—then there is certainly something very wrong with their seminary training. I have not the gift of knowing what "the seminaries" in general are doing about teaching these subjects, which are usually handled in the preliminary chapters of treatises on preaching; but in the sermon, spiritual readings, class-rooms of the seminaries with which I have had personal acquaintance, we have heard a great deal about them—in fact a great deal that might conscientiously be taken for granted in dealing with grown men.

The development of zeal and earnestness in the seminary is, in all other respects, identical with the development of the spiritual life, especially the development of the virtue of charity, that first and most important qualification of the man who would "find out what the people need and give them what they need in a way they will understand". A good old book on preaching remarks on this subject: "Many rules of eloquence have been set forth, but, strange to say, the first

and most essential of all has been overlooked, namely Charity. To address men well, they must be loved much. Whatever they may be, be they ever so guilty, or indifferent, or ungrateful, or however deeply sunk in crime, before all and above all, they must be loved. Love is the sap of the Gospel, the secret of lively and effective preaching, the magic power of eloquence." [2]

No seminary ever feared to hear that an alumnus who was on fire with the love of Christ crucified and of the souls for whom He died, had failed as a preacher, whether or not he was skilled " in persuasive words of human wisdom."

The study of the Christian religion is a condition of useful preaching with which the seminary is very directly concerned. It is true that a Catholic boy has acquired in listening to sermons, and in Catechism class, much that he will himself teach. He actually knows more about religion when he comes to the seminary than he can learn there. But I shall not return to the pre-seminary days; let us consider what the seminary must teach the future preacher. The authors whom I have consulted in view of this article hold, like Dr. Chidwick, that the fundamental study for the future preachers is Sacred Scripture. Fénelon insists that this study of the Bible be complete, that the course of Scripture make the student acquainted with the whole argument of a book and not merely the detached passages which we meet with in the Sunday Gospels and Epistles, and in the Breviary. He likewise insists on the study of the Fathers. Dupanloup, however, wisely remarks that the traditional teaching is systematized and made clear, with its latest developments, in our class manuals. Fénelon, and after him Dupanloup, while more strongly convinced of the need of bringing the people back to the origin of things in Scripture, are not oblivious of the advantages of showing their development with the help of church history. Many writers dwell on the need of explaining the liturgy. In fact, no one of the studies which are carried on in the seminary could well be dispensed with, even considering the cleric's formation from the point of view of preaching. The

[2] Mullois, *The Clergy and the Pulpit*, in the translation of George Percy Badger, New York: The Catholic Publication Society, 1869, p. 15.

seminary where students are working hard, under the direction of competent teachers, is obviously helping the future preacher to meet the second condition of success—knowledge of what he is to talk about. If one have clear, correct ideas, the task of learning how to present them in a pleasing and instructive way will be rendered relatively easy.

It can hardly be expected, however, that the seminary can provide the future preacher with enough knowledge to enable him to attain at once to eminence. I may be permitted to quote on this point, which is too frequently lost sight of by those who complain of boy preachers and at the same time leave the young curates the heavy work of preaching Lenten courses, the words of Father Hamon, who has written what our own Bishop Currier declares to be the best treatise on sacred eloquence: "The young priest, when he leaves the seminary, must study for a long time before setting himself up as a preacher. Let him, indeed, give instructions, which are in the order of his indispensable duties; but let him wait before going any farther till his provisions of knowledge are made. Then he will realize the truth of the saying of the Holy Ghost: *If the clouds be full, they will pour out rain upon the earth.*" [3]

Dr. Smith is perfectly right in his observation that good preachers are those who, in the priesthood, have developed their own talents and acquired knowledge. But it seems to me that he does not recognize the necessary limitations of what should be expected of the seminary.

I am not one of those seminary professors, if there exist any such, who think that all is perfect in the teaching usually given the future preachers. More importance should be attached to the functions of the professor of sacred eloquence. The other professors should be concerned about showing how the matter of their class may be utilized for the instruction of the faithful, as are the confrères of the Rev. John B. Delaunay, C.S.C., at the Holy Cross College, Brookland, D. C. Most of them claim to be so concerned, but I have never before heard

[3] *Traité de la Predication, à l'usage des séminaires*, par M. le Curé de Saint Sulpice, Nouvelle Edition, Paris, 1875, p. 205. The Rev. Thomas J. Potter acknowledges his deep indebtedness to this work in his own books, which are the best by an English-speaking Catholic on the subject, *Sacred Eloquence*, or the *Theory and Practice of Preaching* and *The Pastor and his People.*

them commended by the professor of sacred eloquence. It would doubtless be possible to stimulate more professional interest in sermons, catechetical instructions, Catechism class-work, etc., than is usually exhibited by clerical students. But a young priest cannot be expected to preach a first-class sermon until he gets experience in the priesthood, and increases very much the meagre stock of knowledge, which he can acquire at school, particularly of men and conditions.

Most of the criticism of the training in preaching at the seminary is in regard to the third condition we have mentioned as required of the pulpit orator, practice in speaking.

Fénelon and Dupanloup, like Hamon, would have this acquired by young priests in *familiar catechetical instructions,* not only to children, but also to young men and women, and even to Christians of more advanced age, who always prefer these truly pastoral instructions to vague and detached sermons. Dupanloup remarks that these catechetical instructions produce marvelous results in parishes where pastors "form and exercise the young priests in these important functions of the pastoral ministry". "When", he adds "young preachers shall have been once suitably exercised by these familiar instructions and conferences, they will have acquired, more or less, according to their various talents, a certain freedom of effective speaking, and a sufficient facility, which will fit them to ascend the pulpit worthily, even for solemn occasions".[4]

It may be too much to expect that, here in America, many young priests be sufficiently modest and docile, many pastors sufficiently enlightened and zealous, thus to coöperate in the early years of a curate's ministry; at any rate, trained speakers are actually demanded of the seminary, and some seminaries are, I believe, striving to meet the demands as far as possible.

To speak of the one seminary with which I am familiar, a considerable number of essays on class matters, in English, are destined to get the student used to utilizing his knowledge. Eight or nine essays are written every year, without counting written examinations. Moreover, the students are required

[4] *Ministry of Preaching* (translation of Samuel J. Eales, London, 1891), pp. 156-157.

to address the community in turn on some spiritual topic on the eve of every Sunday and Holy-day. A certain number speak on the occasion of entertainments, etc. All take turn frequently in public reading, during which they are subjected to public correction. Many are employed in catechism work in the city churches, in the jails, poor-houses, etc., where they give catechetical instructions composed with the assistance of seminary professors. One of the priests from the cathedral gives each one a personal drilling on the delivery of the sermon prepared during vacation. Voice culture gets a good deal of attention, especially since Dr. Manzetti came to the country. Although Fr. Johnston seems to agree with some of the seminarians that we have too much music, we can certainly count as gained for the preaching-voice what is gained for the singing-voice. At least that is what the Doctors claim.

A certain amount of facility in speech has certainly been developed, in one way or another, in the young men before they leave the seminary; there are no complaints on that score. The young priest who gets on his elders' nerves is most frequently the one whom Fr. Fleming describes as "a young man who has a good presence, a melodious voice and a glib tongue."

A regular class of homiletics is given once a week in the first year of theology; and twice a week during the long period when the summer sermons are being delivered the professor of homiletics addresses the whole community in connexion with them. In the deacon class still more time is given to this study; the Scripture class is entirely given over to sermon work. This year we were able to put the whole class through the course of the Mission House at Washington. The ideal of Dr. Chidwick and Fr. Burke was thus realized, at least for one class. So, at least Fr. Johnston's diocesan seminary seems to be doing something for preaching.

I must now touch on a topic which is always foremost when one discusses seminary preaching—how about sermons delivered at meals? Dr. Smith used to think them unsanitary, but this is not the question now.

It may be said in defence of the sermon attended by the ragtime music furnished by spoons, knives, forks, etc., that it gives all the members of the faculty an opportunity to judge of the

power of a student to write a composition, and to deliver it in a tone of voice which will make it audible in a large church. Moreover, the occasion is solemn for the student. A good part of his vacation is spent in writing that sermon, and a great stimulus is afforded by the thought of being judged by the faculty and all the student body. It must be admitted, at least by those who find the preaching of most priests monotonous and somniferous, that a rebellion would be raised in a seminary if the whole community should be required to meet on one hundred and fifty days of the scholastic year for the express purpose of listening to as many "theologians"! In a large seminary it is impossible to follow the program of Fr. Delaunay in this particular matter. As regards the quality of these refectory efforts, most priests carry away with them from the seminary the idea, largely shared by the priests who remain in the seminary year after year, that they are, as a rule, poor. They are not always bad, however. On one occasion Bishop Stang was present at the faculty meeting in which it is customary to take down the remarks upon the sermon, offered by the various directors who have listened to it during the dinner or supper. When called on for an expression of opinion, the kindly bishop begged the professor of sacred eloquence, who was to sum up, before the whole community, the faculty's judgment, to be easy on the poor fellow. The reason he gave is worth recording. The student would never again preach a sermon so carefully prepared!

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II.

To the Editor, THE ECCLESIASTICAL REVIEW.

I.

In the April number of THE ECCLESIASTICAL REVIEW is an article by the Rev. Lucian Johnston, S.T.L., of Baltimore, entitled "The Lost Art of Preaching;" and another by the Rev. John Talbot Smith, LL.D., of Dobbs Ferry, N. Y., on the "Strength and Weakness of the Pulpit." I should like to offer some reflections on these two articles.

Concerning the first-named writer, Father Johnston, I want to say that I have been predisposed in his favor, especially

on account of an article he wrote not long ago in the REVIEW on the subject of Prohibition. This essay was, to me, the strongest and most sensible, in fact the very best that had come under my notice on that subject, and made me hungry for anything, in the future, from the pen of the Rev. Lucian Johnston. Now I am almost sorry that I read this effort of his on "The Lost Art of Preaching."

Thirty or forty years ago it was not uncommon to hear at clerical conferences and at social gatherings of priests, especially of priests pretty well advanced in years, jeremiads like that of Father Johnston's, on the subject of preaching, or the lost art thereof. These lamenters of a past generation differed from the writer we are discussing, in that they generally considered themselves quite a sufficient force to keep the art of preaching from perishing, in their own generation—but God help the pulpit for the future, because "the Seminaries were doing nothing". And even for their own shortcomings in eloquence they blamed the seminaries, and by implication would impress on their auditors what great speakers they would have become if they had received proper training in the seminary, since they were such good speakers in spite of the seminary.

Father Johnston is more modest than most of his predecessors, since he renounces, for himself, any and all claims to oratory or to any credit for being a model in the things he condemns. But he is utterly pessimistic on the subject he is considering, blames the seminary for it all; and with the utmost disregard for logic, he makes absolute general assertions without any regard for either truth or justice. For instance, he declares that "Preaching with the Catholic clergy is a lost art. The bald fact is that the overwhelming majority of our priests are pathetic failures as preachers; and all the more pathetic because they do not seem to care if they are failures The average priest is not trained in our seminaries to attach much importance to preaching. I purposely blame much of the failure on our seminaries. Without exception they have relegated Preaching to the rôle of a Cinderella among theological studies." Now, why does he dare to say "without exception," in such a serious accusation? If he doesn't know that there are many exceptions, he ought to, and ignorance is

no excuse for his untruth or for the injustice he is doing to such a large body of his fellow priests.

Again, to quote Father Johnston: "Of course we all know that they all foster the custom of having a yearly sermon preached at meal time. But we all also are painfully aware of what a colossal joke is this same custom. Once a year! And then to the ragtime accompaniment of rattling of knives and forks and dishes. And there ends the training in preaching." I have spent seventeen years of my life in seminary work, considerably more than half of which time I was in charge of the Preaching classes, and I have never heard one single sermon in the dining-room, such as Father Johnston refers to. And yet he says: "We all know that they all foster," etc. How long is it since Father Johnston has been inside of a seminary? Certainly, what he does not know about this part of his subject is nearly the whole thing, and yet he is as dogmatic as if he were the highest authority in the land, whilst he is asserting untruths, or, at best, only half truths—firing injurious missiles at random and caring not where they fall. If I did not have such authority for it, I should never believe that this is the same writer who wrote such superior articles as he produced in former numbers of THE ECCLESIASTICAL REVIEW. I don't think that I ever read, in the same number of words, as many loose, illogical expressions, as many untrue assertions. Later on I shall try to show Father Johnston where he is wrong in many things, and in the meantime let us hope that he may confine himself, in his writings, to Prohibition or to some other topic which he knows something about. At least he should let the Seminaries severely alone until he gets information about fifty years later than the latest he has now.

2.

The second article to which I referred in the beginning is from the pen of the well known essayist, historian, critic, and dramatist, the Rev. John Talbot Smith, LL.D. It differs in sentiment, in point of view, and in treatment, from Father Johnston's paper, but agrees with it in placing the blame on the seminary for the faulty preaching so common to-day.

Doctor John Talbot Smith ought to be a reliable authority on seminaries and on preaching, but truth compels me to say that he is neither. More than twenty years ago Dr. Smith wrote and published a book entitled *Our Seminaries*, which no doubt he honestly intended to be a light in the darkness of the benighted seminary world. To say that this book was written by Dr. Smith is to say that it is cleverly written, and calculated to attract attention, whatever other merits or demerits it may possess. In a later edition the title was changed to *The Training of a Priest*. This book was received with a good deal of curiosity, both in the seminaries and outside. They who looked for sensational things were not disappointed. Those, on the other hand, who expected practical helpful suggestions which they might adopt and act upon in their seminary work did not acquire much from it.

The author is edifyingly modest in the beginning of his book, where he says: "No writer, however experienced, can approach the subject treated in this essay without misgiving. Its importance demands careful treatment and special fitness in him who assumes the task. Inexperienced and untrained, the present writer ventures upon what is to him an unknown sea, disclaims perfect knowledge of its navigation, and hopes to reach harbor only through that kind Providence which is known to look tenderly after innocents. He has no surprising acquaintance with seminaries and their management, widely as he may be acquainted with seminarians. From the point of experience he is not at all entitled to utter a word on the subject; hence his views go forth without authority," etc.[1]

After this profession of his incompetence, the author sets out to score all the seminaries of the country and their faculties, with an air of dogmatic, and often offensive, certainty, which should mark him as the greatest living specialist in all the branches in a seminary course. In some passages he is not only clever and attractive, but profound and admirable; and in others, ridiculous and grotesque. Let us hear the Doctor in a passage pertaining to his subject in the April REVIEW—the subject of Preaching. He wants to illustrate how a selection from the Gospel may be effectively read.

[1] *The Training of a Priest*, p. 3.

After announcing the Gospel and the congregation has risen, the priest pauses for perfect quiet. If he is to read such a gospel as that of the tribute money, he explains beforehand the significance of the question prepared by the Pharisees for the Saviour's confusion. Holding the book in his left hand, with the right free for gestures, and his eyes fixed on the hearers most of the time, he begins in a simple, deep, sustained tone to read. A gesture gives the listeners to understand that the Pharisees and the Herodians are at the reader's right, and that the entire scene takes place in front of the pulpit. The ironical address of the Pharisees is given in tones that clearly portray the hate of these men and their sense of coming triumph underneath the elaborate mask of eastern courtesy; a slight turn to the right shows that the Saviour is about to address them in turn, and His severe words are given without anger or vehemence, but with singular emphasis on the title, hypocrites. The reader glances at the coin of the tribute as he asks, "Whose image and inscription is this?" holding the imaginary coin in his right hand; the answer of the Pharisees is given with marked scorn and eagerness; the priest stands in silence a few minutes, still gazing at the imaginary coin; then looking solemnly toward the Pharisees, he gives back the coin and, raising the right hand heavenward, utters the last pregnant words of Christ, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." A few studies of this kind will give any intelligent student facility in preparing each gospel as the Sundays come and go.[2]

Now, I have enjoyed the privilege of listening to nearly all the great pulpit orators of this country for the last forty-five years, and never did I see one of them, while reading the Gospel to the people on Sunday, have recourse to such theatrical antics as Dr. Smith here directs to be inflicted on the students of our seminaries.

In his late article on "The Strength and Weakness of the Pulpit," Dr. Smith says, "My most instructive critic was an old lady who piously boasted that she knew what the preacher was going to say the moment he read the Gospel." She was a wonder, for many of his hearers must have often been prepared to see the preacher try to stand on his head. Dr. Smith is not satisfied until he tries to make a stage out of the pulpit. And he seems not to learn anything in this matter. Twenty years ago the stage was his standard illustration, as may be

[2] *Ibid.*, pp. 117-18.

seen in a score or more places in his *Training of a Priest.* And the more stagey he can be, the better he seems to be pleased. For an illustration, turn to page 380 in the April REVIEW and read his quotation about the funeral of Pan Michael, where the preacher brings a drum into the pulpit and beats on it a tattoo, calling men to arms. The Doctor adds, with seeming regret, that such an exordium to-day would be out of place in the pulpit. Yet it would not be much more tragic than some of the things he has inculcated, in sober earnest, on the subject of Preaching.

In the *Training of a Priest* (p. 143), Dr. Smith, speaking of the seminary reading-room, says, "On its book-shelves must be found the best books of the month and the year—selected solely with the view of illustrating the temper and condition of the times—from the latest novel to the latest essay. . . . Every representative review of Europe and America will have its place on the reading table, and ten of the best dailies from five of the leading cities of the land along with them." Not long after these words appeared first in print, our late glorious Pontiff Pius X, by pontifical decree, swept most of this literature, prescribed with such dogmatic certainty by Dr. Smith, from every seminary reading-room in the world. There can be no doubt that this decree of the great Pius was called forth by just such irresponsible dictators as Doctor John Talbot Smith, and by such freaky publications as *The Training of a Priest.* This book bristles in many places with Modernism and Modernistic suggestions, and should not be allowed in the students' library of any seminary. The Holy Father's action should teach the author the wisdom of trying to observe the axiom, "Ne sutor ultra crepidam."

3.

Before going farther, and to forestall the accusation of playing the part of *Cicero pro domo sua,* I want to say here that I have not been engaged in seminary work, nor have I been connected with any seminary, for the last fifteen years. My stand on this question is prompted entirely by the desire to see fair play, and to repel accusations which are as old as they are false, in regard to some seminaries in this country. As a proof of this, I refer my readers to an article in the May

number of the ECCLESIASTICAL REVIEW, in 1902, on "Training Preachers in the Seminary". The program there laid down had been followed, exactly, for at least six years before that time, and has been in operation ever since, with some important improvements. This shows twenty-two consecutive years, faithfully devoted to a practical method of training preachers. The results of this method I have witnessed, in the young priests of various and widely separated dioceses, and I am not afraid to claim that they are good, even if they are not all that some critics demand. And I may claim also, with propriety I think, that my opportunities for tracing and verifying these results have been exceptionally good, since I spent eight years after leaving the seminary in giving missions in various places, as widely separated as is Duluth from New Orleans, as Chicago is from San Francisco and Los Angeles. In the interim also I have been honored by being called by a goodly number of Bishops to conduct their annual retreats for the diocesan clergy in the principal dioceses in the West and North-West. In my work in these lines I have visited other seminaries than that to which I was attached for seventeen years, have given retreats to their students and their faculties, and had good opportunities to learn much about these institutions and their work. I would scorn to mention these things as a matter of self laudation; but to show that I ought to know what I am writing about, on this important subject, I am, in a certain sense, compelled to exhibit my credentials.

Now, I am not so foolish as to set myself up as an apologist for all the seminaries, nor to maintain that they are all deserving of credit for their teaching of the important art of preaching; but I do maintain that some of them deserve credit, and they do not deserve the scornful flings that irresponsible critics, for a generation, have been aiming at them.

Let us take a look at the article cited from the REVIEW for May 1902 (Vol. 26, pp. 513-520), and try to get an idea of the method of teaching pulpit eloquence there laid down. I cannot, of course, ask the Editor's permission to print again that entire essay, and hence must be content with giving an outline in this place.

The writer lays stress, at the very beginning, on the necessity of enthusiasm in both the professor and student, if their

work is to be successful. That is the starting-point to success, in the preaching class, as in every other class, and the lack of it will make the exercise of preaching in the seminary a cold and repulsive task. Instead of the preacher coming to the delivery of his sermon in a spirit of prayer, rejoicing that he is but anticipating the great work which he will be privileged to perform later, in reality, when souls may be converted or saved, as they catch fire from the earnestness of the preacher —instead of this feeling, if he goes into the pulpit as though it was a scaffold where he is to be executed, not all the natural powers of a Bossuet in him, nor the learning of an Aquinas in his professor, will make that sermon class anything but repulsive and disgusting. The striking of this fire of enthusiasm lies with the professor. As a means of making the student respond, let the Faculty lay down a rule and enforce it strictly, that no student shall be called to sacred orders who has not shown a desire to become the very best speaker that his powers and limitations will enable him to become. I have never known this plan to fail, provided the Faculty shows that it means what it says: and the preaching class becomes a pleasure to the professor and the students. Without this mutual co-operation at the outset, preaching in the seminary will always be a failure; and more than that, it will tend to destroy the student's natural taste for preaching, and kill the prospects of many a promising preacher.

Given this mutual enthusiasm, the next step is to prepare the sermon. Let us quote from the article: "When the student has chosen his subject, and before he begins to write, he is required to sketch a plan or synopsis, with divisions and subdivisions of his subject. The plan is presented to the professor, who approves or rejects, or changes it. This is done in the student's presence, and the reasons are pointed out for whatever alterations are made. Suggestions are then given to the student, both as to the sources of information which he might consult, and the method of setting about his work, with such other indications as would be likely to prove helpful to him. When the sketch of the sermon has thus been settled, the student goes to work developing it, but without any particular attention or effort at style, or that finished polish which is the final task before the delivery of the sermon. When this draft

is finished, the student brings it to the professor, and together they go carefully over it. Here indeed the work of the professor shows itself in the help which he affords his pupil, by correcting and supplementing. Sometimes he will find it necessary to examine critically the connexion of thought, from a logical or rhetorical point of view, to point out faulty expressions, to suggest fine shades of difference in the meaning of apparently synonymous words In short, to attend to the hundred and one little things which taste, judgment, and experience suggest. The result is naturally a decided help to the student, who returns to his room a wiser man, disposed to profit by the lessons received, and to write anew his sermon, and prepare it for delivery. The finished copy he likewise shows to the professor, who usually takes occasion, immediately after the delivery of the sermon, to call attention to defects in composition, if still there be any."

On the delivery of the sermon the writer speaks as follows: "The advanced students are required to announce the feasts and devotions of the coming week, and to read the Epistle and Gospel before beginning to preach. Each writes the announcements and submits them to the professor beforehand. Half an hour before the time of preaching, professor and pupil meet in the chapel for a rehearsal. The announcements are made by the student, the Epistle and Gospel are read, and a part of the sermon is gone over. Standing posture, position of hands, feet, and head, tone and inflection of voice, emphasis, gesture, and various other phases of expression are dealt with during this meeting between professor and pupil alone. The great aim is to get a proper focus on the individual's natural gifts for speaking and then endeavor to lift him up to the highest level he can reach in the scale of oratory.

"At the given time the bell rings and the audience files in to listen to the sermon. The student who preaches wears a surplice. The directions he has just received during the preliminary practice have taught him something about the sound of his own voice, and given him an idea of how to stand before an audience, all of which gives him a certain ease and confidence which he would not otherwise have. Hence he is prepared to do something like justice to himself in the delivery of his sermon."

After the preacher finishes, the professor usually offers some criticism on the delivery, and he may call on one or more of the students present to express their thoughts on the sermon just listened to. Strict discipline must be maintained during the sermon. No laughing or disorder to be tolerated. If any individual shows inclination to titter, or to distract the speaker, let the professor call that man to his feet after the sermon is ended, and require of him a criticism of the speaker and his sermon. A little tact and firmness on the part of the professor will assure order and attention at future sessions of the class. One great obstacle to success in the training of preachers in the seminary has been the difficulty of creating and maintaining a respectful interest in the student audience. It is generally the very hardest audience for a student to speak to. He knows they are his own fellows, and are inclined not to take him seriously. This conviction on his part dampens his enthusiasm, in spite of him, and he cannot feel as he would if he were addressing a congregation in a church. But this is the very feeling he must try to cultivate, and he will succeed or not in proportion as he approaches to it.

The writer's stand on the much discussed question of Elocution in the seminary is worth special remark:

"Our students have had, at different times, the advantage of courses of training by different professional elocutionists of recognized ability, but these courses have been far from satisfactory. In stating this fact, the writer has no intention to depreciate elocutionary training for seminarians. On the contrary, he is convinced of its importance; but he has yet to meet the professional elocutionist who, in an hour's instruction to a class of a hundred students, once or twice a week, has succeeded in creating perceptible improvement in them. No doubt the causes of failure are, in most cases, attributable to the students rather than to the professor. After the first lesson or two, when the novelty of the elocutionary instruction has died away, the interest usually vanishes with it; they fail to practise, outside of class, the exercises prescribed, and during the lessons themselves they follow them only mechanically. In the face of such conditions the best efforts of the master fail to produce the desired results. If the students had the time and the seminary could afford the means to employ an

elocutionist who would give, semi-weekly or tri-weekly lessons to individual students, or to small bands of students, there is no doubt but that good would be accomplished.

" For some years past our professor of Sacred Eloquence has been giving weekly class drills in elocution to the students. It is no exaggeration to say that the results are at least as satisfactory as when we employed the services of a high-priced elocutionist. The tragic style of declamation and practice of stage attitudes which characterize the methods of the professional instructors, are set aside and the classwork is all along lines which tend to develop the preacher rather than the actor. The elocution class is but an adjunct of the sermon class, and its efficiency is measured by the help it lends to the former. In the individual instruction given to the preacher, especially during the rehearsal for the delivery of the sermon, the lessons of the elocution class are emphasized and reduced to practice.

" It would be claiming too much to assert that the regime here described has succeeded in turning out what are called great preachers; but it is simply stating the truth to say that the percentage of respectable preachers has been increased under it, and that the number of poor preachers has been greatly decreased thereby. The system is valuable in proportion to the care with which it is carried out, which means long and hard labor for professor and student."

I commend the careful study (perhaps I should say *prayerful* study) of this entire article on " Training Preachers in the Seminary " to Fathers Johnston and Smith. It may help them to keep out of print until they have something better to say than " the seminaries are doing nothing ".

4.

I shall close with an idea of my own which I have had for a long time, and which, so far as I know, has not heretofore appeared in print. No one is more alive to the defects of the best seminary training than the faculties of our seminaries. They come closer to the students than anyone else, and they know that much of the training of a priest remains to be done after his ordination. Unless the young man just ordained receives help from some older priest for some time after he leaves the seminary, he will be handicapped and may never

recover from it. If the pastor to whom a young assistant is sent on his first mission, will do his duty by the young man, he will supply what the seminary could not give, experience, and will supplement what the student needs to make him a practical, successful priest. A good bishop who has since gone to heaven, once addressed our seminary students on the subject of singing in the seminary, and told this about himself: "When I entered the seminary I was very anxious to learn singing, which I knew nothing about, and which I have since learned I never could know much about. I well remember my going to class for the first time, with my book under my arm, and how ambitious I was to become a singer. The professor gave us a few words of instruction and started the exercise. I joined in and thought I was doing well until the first stop, when the professor came toward me, clapped his open hand on his book, with a thundering sound, and shouted, 'You're flat!!' He frightened me—knocked me flat, I may say, and I've been flat ever since."

I have heard of very promising young priests being flattened by some unexpected rebuff from an old pastor, when they were trying to do their very best, and they "have been flat ever since". A misfortune like this is sometimes never overcome between these two particular men. The pastor is the older; and though he may often have cause for severity, there can be no doubt that the best results are always to be got out of a young assistant by kindness, patience, and toleration. We who have had the experience, know that one great hope which the pastors have of a short purgatory for themselves is through the patience and toleration which they are called on to exercise toward their assistants, especially if these be "fresh", as they nearly always are when they just come from the seminary.

I recall the case of an aged pastor in whose parish a mission was being given. The poor man lost his patience in a remarkable degree one day, and as an explanation and apology to the missionary fathers he said: "I have an assistant, a sexton, and a housekeeper, and I am the only one among the four of us who is capable of mortal sin." Who would blame him for getting angry? It is a great compliment to hear from a young or middle-aged priest: "I owe all the success that,

under God, has come to me in parish work, to Father A., under whose guidance I spent my first five years in the priesthood. I can never forget his kindness, his solicitude for my comfort, his paternal advice and directions, his example in all that a priest ought to do and to be; and since I have had a parish of my own, I have tried, and shall continue to try, to imitate his worthy example. I try to think of him every day in the Mass. May God rest his great soul!"

If we could have more such relations as this between pastor and assistants, there would be fewer poor preachers among our young priests; more of them would be found working in the parish, and fewer in the baseball parks; more of them would be engaged with their studies and sermons, and fewer losing their time, if nothing worse, in useless social calls and amusements. And may my closing words express the much to be desired condition—fewer pastors finding fault with the seminaries by saying about them what is not true.

F. V. NUGENT, C.M.

St. Louis, Missouri.

BAPTIZING CHILDREN IN INSTITUTIONS.

Qu. The religious status of some of the orphans committed to the care of our Catholic institutions is, at times, very perplexing to the priest in charge of their spiritual welfare. The children are committed by the State, Charity Organizations or Guardians. When they are children of Catholic parents there is no difficulty; but when they are not, should all children who belong to other denominations be baptized Catholics? When foundlings are committed permanently by the State or by Charity Organizations, should they be baptized? Sometimes one or both parents may trace out the child; they may be Protestants and claim the child, and of course bring the child up a Protestant. When the parents are known, but are disqualified from taking care of the child, or when there are guardians, may the child be baptized without the consent of such parents or guardians?

Resp. In all these matters, the rule, in practice, should be to temper zeal with prudence. We need not refer to the case of danger of death: that is clear. In all other cases the Church claims, in theory, the right to administer baptism to minor children of heretics, since heretics are under the laws of the Church in matters pertaining to their eternal salvation. But,

in practice, the Church waives her right when there is no assurance that the child will be left free to practice the Catholic religion. That assurance is evidently wanting when the guardians refuse their consent, or when consent is refused by a parent whom the Court may have judged to be incompetent to take care of the child. Such a parent may afterward be declared competent and claim the child. The same holds true of the case where there is a possibility of the parents being traced and asserting their claim. Indeed, we should say that, in all cases, where the express consent of parents and guardians is wanting, nothing should be done without consulting higher authority. A priest who feels that, in his office as spiritual director or chaplain of an orphan asylum, he is carrying out the instructions of his ecclesiastical superior, need have no perplexities; or if any arise, he has a safe means of solving them by seeking his superior's advice.

For authority, if he needs it, our subscriber may cite Sabetti-Barrett: "Unde sequitur non licere baptizare filios haereticorum in hac regione degentium, invitis parentibus. Quae quidem conclusio conformis est tum praxi quam optimi operarii in hac parte vineae Domini sequuntur, tum variis responsis Romanarum Congregationum." (*Compend. Theol. Moralis,* n. 662, q. 2.)

SENDING MASS STIPENDS TO MISSIONS.

Qu. Can Masses be sent away, for instance, to India, Africa, etc., to missioners, although this takes sometimes four or five weeks? I have often done this; may I continue to do so?

Resp. The new Code of Canon Law requires even fewer formalities in this matter than were required in the old legislation. Canon 838 reads: "Qui habent Missarum numerum de quibus liceat libere disponere, possunt eas tribuere sacerdotibus sibi acceptis, dummodo probe sibi constet eos esse omni exceptione majores vel testimonio proprii Ordinarii commendatos." And Canon 839: "Qui Missas a fidelibus receptas aut quoquo modo suae fidei commissas aliis celebrandas tradiderint, obligatione tenentur usque dum acceptatae ab eisdem obligationis et recepti stipendii testimonium obtinuerint." If, then, the missioners are personally known to our correspondent, or

are recommended to him by their Ordinaries, or if, in any way, he has assured himself that they are trustworthy ("omni exceptione majores"), he may send them Mass intentions. His obligation ceases as soon as he has received an answer in which the missioner assumes the obligation and acknowledges the receipt of the stipends. The distance and delay make no difference, provided, of course, the donors of the stipends have made no condition as to time that would be interfered with by distance and delay. It goes without saying that the practice of sending Mass intentions to the Missions is one of the finest forms of sacerdotal and fraternal charity.

PASTORS, NOT MISSIONARY RECTORS.

Qu. Concerning the new obligation of Pastors to apply the Holy Sacrifice of the Mass for their parishioners on Sundays and some other days during the year, are we in the United States and Canada real Pastors in canonical status? I always thought that in these missions we have not the status of real Pastors but are only *Missionary Rectors.*

Resp. The obligation is not new. What is new is the extension of the obligation to those who were formerly Missionary Rectors but are now Pastors in the canonical sense. The Code of Canon Law (canon 216) declares that all dioceses are divided into *parishes,* and Vicariates and Prefectures Apostolic into *quasi-parishes.* That this applies to the United States and Canada is evident, and every canonist that has written on the new Code emphasizes the application. For instance, in the REVIEW for October, 1917, Doctor Meehan writes: "This fact (as quoted above from canon 216) constitutes a monumental change in the canonical status of the rectors of our churches, who now become *parochi* with all rights and obligations accordingly . . . Our pastors henceforth will have the obligation *ex justitia* of applying Masses on all Sundays and holidays actually observed or suppressed." This, we assumed, was generally understood, and we know that in many dioceses the bishop has taken care to call attention to the obligation, and in some instances to make provision for the *lucrum cessans* which it entails.

EXAMINATION FOR PARISHES.

Qu. How about examinations for parishes in the new Code of Canon Law? Parishes are now canonical parishes; do the same rules hold when a vacancy occurs? Must the bishop hold an examination, or can he make an appointment without one?

Resp. The general law, as formulated in the new Code, is that a candidate for a parish must be examined *super doctrina* by the bishop, with the synodal examiners. (Can. 459, n. 3.) However, with the consent of the examiners, the bishop may dispense with the examination, "if the candidate is a man of recognized theological learning" ("Si agatur de sacerdote doctrinae theologicae laude commendato"). At the same time, in those places where the custom has prevailed of holding a competitive examination (the examination above referred to is not necessarily competitive) or concursus, the competitive examination, or concursus, must be held until the Holy See declares otherwise. (Can. 459, n. 4.)

THE MASS PRO POPULO.

Qu. Bouix, in his Tract *De Parocho*, page 576, has the following: "Excepto casu legitimi impedimenti, tenetur parochus missam pro populo per seipsum offerre, nec potest alium sacerdotem qui id praestet sibi substituere. Pro certa omnino habenda est haec conclusio, utpote multoties a S. Congregatione Concilii firmata. In Fesulana 26 Januarii 1771, ad dubia, 1°, An Parochi in dominicis aliisque festis diebus, praesente cadavere, possint celebrare pro defuncto, et ad alium diem transferre missam pro populo applicandam? Et quatenus negative, an saltem applicationi missae pro populo supplere possint per alium sacerdotem? Sacra Congregatio respondit: ad primum, negative, ad secundum, negative." And on page 579 we read: "Unde remanet non posse parochum huic oneri per alium sacerdotem satisfacere nisi ex legitima causa. Pro causa autem legitima habendum esse 1° quamlibet absentiam legitimam, 2° infirmitatem, 3° obligationem celebrandi missam conventualem quando parochus est simul canonicus, omnino admittendum est."

Would it not, therefore, appear that, in the case which appeared in the REVIEW for May, the pastor should be obliged to offer the Mass for his people and call to his aid some friend who would say the funeral Mass, or have the funeral services without offering the Mass *pro defuncto?* The response of the Sacred Congregation would in-

dicate that he is not *legitime impeditus*. Certainly, in parishes where there is an assistant, the pastor is not permitted, on days on which he is obliged to say Mass for his people, to satisfy his obligation by having the assistant offer the Mass for the people, while he officiates at the funeral and offers the Mass for the deceased: nor can he transfer the Mass *pro populo* to another day.

Resp. The solution given on page 562 of the REVIEW for May 1918, contemplates the case of a priest who has no assistant, and is requested by the parties concerned to offer the funeral Mass *pro defuncto* on a day when he is obliged to offer the Mass *pro populo*. It appeared to us that, in the circumstances, the pastor was legitimately prevented from discharging his obligation on that day, and might transfer it to another. However, the decrees quoted by our correspondent seem very explicit, and, if they contemplate the case of a pastor who is without an assistant, they seem to be against us. Perhaps the way out is suggested by Noldin, who (*De Sacramentis*, n. 182) informs us that in several dioceses pastors are allowed *by indult* to transfer the Mass *pro populo* to the next day, "si in festis suppressis occurrat celebratio matrimonii vel unius missae exsequialis quae anticipari vel transferri nequeat."

PARISH PRIEST'S PERQUISITES.

Qu. Your March article on Priests' Income Tax brings up again a subject which I have heard discussed off and on for years, but which still remains in a state of uncertainty that is unsatisfactory. Briefly, the problem is this: To whom do *jura stolae*, High Mass offerings and such parish perquisites belong? Are they the property of the pastor, or merely a trust placed in his hands for the expenses of the household, for the support of all the parish clergy? I believe many priests would feel more satisfied if they had a clear and definite solution of this rather delicate question.

Resp. There may be, as our correspondent suggests, a distinct advantage in having a definite, authoritative and uniform rule in this matter, a matter about which queries are frequently sent us. On the other hand, there is a decided advantage in the present lack of uniform legislation and practice. Different conditions prevail in different localities. The state of the question to-day is the same as it was twenty-five

years ago, when the REVIEW summed up its answer to a similar query as follows: "In this country the Bishops determine, we believe, the division of the perquisites between the pastors and assistants according to the circumstances of the place and not according to uniform rule." This is eminently fair, even though it leads to differences of local custom and practice. So far as the federal income tax is concerned, stole fees and so forth, are, we understand, considered to be revenue, and are declared. It is said that the form of declaration to be issued next year will be an improvement on this year's form and priests as well as laymen may find fewer perplexities in the matter of declaring their incomes.

SANCTA DULCISSIMA.

Qu. Is there a Saint Dulcissima? Having seen the name somewhere as that of a religious, I looked for it in the Roman Martyrology and elsewhere, but could not find it.

Resp. The Bollandists, under date of 16 September furnish a few meagre details available about the personality of Saint Dulcissima. They quote from Ferrari, as follows: "*Sutrii in Hetruria Sanctae Dulcissimae Virginis et Martyris. Addit in Annotatis: Ex tabulis ecclesiae sutrinae, quae corpus, ut accepimus, habet; illiusque natalem hac die celebrat, Acta a nobis perquisita intercidisse responsum est.* Ferrarium excerpsit Arturus a Monasterio in Gynaeco: Dulcissimam similiter hodie celebramus." The Bollandists close the question with a discouraging confession, "Neque nos plura invenimus?" However, we can assure our enquirer that the good people of Sutri still celebrate the feast of their local Saint on the 16 September with all the religious and civic solemnities. *Les Petits Bollandistes* mention also a Saint Dulcissim*us*, Martyr, of Fiesole, whose feast is 6 July.

CHURCH PROPERTY CORPORATIONS.

Qu. Will you kindly inform me in what issue of the REVIEW is to be found a copy of the document in virtue of which all Church property in this country is to be held by a corporation formed for this purpose?

Resp. The document was issued by the S. Congregation of the Council 29 July, 1911 and is published in the Latin text in the REVIEW for November of the same year (Vol. XLV, p. 585). In the same issue of the REVIEW (p. 591) the document is summarized under these heads:

1. The most desirable method of holding title to and right of administering such property is that known as "Parish Corporation", with the safeguards and conditions recognized at present by the State of New York. This method is to be introduced at once, wherever possible.

2. In some dioceses, when the civil law precludes recognition of "Parish Corporations" in the ownership and administration of Church property, the method, hitherto in use in many dioceses, of constituting the bishop a "Corporation sole" is allowed, with the understanding that the Ordinary act with the advice, and, in important matters, with the consent, of the diocesan consultors.

3. The holding of diocesan property by ecclesiastics in *fee simple* is abolished.

In order to elucidate the reference to the Laws of the State of New York in no. 1, the same issue of the REVIEW published (pages 596-597) the pertinent paragraphs from the Code of Civil Law for the State of New York.

THE CRUCIFIX ON THE THRONE.

Qu. I am coming to have you settle a dispute, recently going on between myself and several clerical friends, with regard to placing the cross *in* the throne above the tabernacle. They claim it may be placed there at all times and may be left there even during the exposition at Benediction. When I quote decrees they come back to me with such hair-splitting distinctions that my poor old brain is in a quandary.

I hold the intention of the Sacred Congregation is not to have the cross on the throne at any time, and *a fortiori* not to have it there during the Exposition.

The decree of 1883 is as follows: "Tolerari non potest usus statuendi crucem super throno et in eo praecise loco super quo publicae adorationi in ostensorio exponitur Ssma. Eucharistia." My opponents claim *in eo praecise loco* means in the precise spot where the monstrance is placed. My answer to this is that this is ridic-

ulous, for we all know two things cannot occupy the same spot at the same time. I also hold the cross cannot be placed a little behind or to the side of the Monstrance on the throne. *In eo praecise loco* to my mind is to be interpreted as the whole place used for the Exposition, for the Latin word *locus* does not mean spot, but place, and the Sacred Congregation uses these words to show us that only the Blessed Sacrament is to be placed in the throne. It seems absurd to me to divide the throne and have one part for the Blessed Sacrament and the other part for the cross. Then again, if we consider the fact that the decree does not speak about the actual Exposition of the Blessed Sacrament, the contention of placing the cross together with the monstrance in the same place, but not in the same spot, loses its force. The decree is dealing with the place, not the time. It says not to place the cross in the throne; not to place it *in eo praecise loco* where it is customary to expose the Blessed Sacrament.

In a decree of June, 1904, we have the following: "Crux collocetur inter candelabras numquam ante ostiolum tabernaculi: potest etiam collocari super ipsum tabernaculum (it is understood the tabernacle is independent of the throne) non tamen in throno ubi exponitur Sanctissimum Eucharistiae Sacramentum." This decree says plainly not to place the cross *in throno*, consequently, *in eo praecise loco* cannot but mean the whole interior place or space of the throne *ubi exponitur*. The decree does not say *quando exponitur*, but *ubi exponitur*, as it says not to place the cross before the door of the tabernacle, but that it may be placed on the top of the tabernacle (independent of the throne).

That this is the spirit and correct interpretation of the decree is confirmed by the following decree of May, 1911, which gives us all the light needed on the matter. "Et si Expositionis thronum inamovibilem difficile sit habere, nisi crux ponatur in eo, non licet super tabernaculum erigere talem inamovibilem thronum, seu parvum ciborium fixum pro Expositione Sanctissimi Sacramenti; sed debet in casu erigi thronus tantummodo propter Expositionem et amoveri post Expositionem." That is to say if you cannot have a fixed throne without placing in it the cross, then a movable throne must be made for the Exposition only and it must be removed after the Exposition. The sense of this decree seems to be very plain. It directs us to avoid using the same throne for the cross and the Blessed Sacrament. The spirit of the decree is to keep one place for the Blessed Sacrament and another for the cross. If, therefore, there must be two independent places on the altar, one for the Blessed Sacrament and another for the cross, and if these cannot be used at one time for the cross and at another for the Blessed Sacrament, it seems evident that

the practice of placing the monstrance in one part of the throne and the cross in another part of the same throne is wrong.

The trouble comes, it seems to me, from interpreting the words *above the tabernacle* and *on the throne* as one and the same thing. According to old decrees it is allowable to place the cross on the altar above the tabernacle, and it is allowable to take it off or leave it on there during the Exposition, but this supposes that there are different places for the Blessed Sacrament and for the cross. Never do these decrees allow the two to be in the same place, i. e. under the same covering.

My conclusions from these decrees are: 1st, the practice of placing cross and Blessed Sacrament on the same throne cannot be allowed; 2d, the same throne cannot be allowed for cross and Blessed Sacrament at any time; 3d, the Blessed Sacrament must have the same throne at all times independent of the place of the cross; 4th, the cross must have its own place independent of the throne; 5th, the throne of the Blessed Sacrament must remain empty (if fixed) when Exposition is over; 6th, the movable throne must be taken from the altar after Exposition.

Not all altars erected here have separate places, one for cross and one for the Blessed Sacrament; then we must do the best we can, keeping in mind the spirit of the decrees, which to me certainly seem to indicate that in the mind of the Sacred Congregation the Blessed Sacrament and the cross are never to be on the same throne, especially during the Exposition.

What is the editor's opinion?

Resp. The case is well argued, and the sense of the decrees seems to be unmistakable. The custom, especially, of placing the crucifix on the corporal which serves for the ostensorium during exposition has been condemned by the Sacred Congregation of Rites, and a writer in the *Ephemerides Liturgicae* commenting on the condemnation is hardly too emphatic when he says: "Ergo usus praedictus damnandus est atque eliminandus, prout abusus et corruptela." (Vol. VI, p. 695.) This has reference, of course, to the time of Exposition. The conclusion, however, seems warranted that, even when the Blessed Sacrament is not exposed, the cross should not be placed in the place where the ostensorium usually stands during Exposition.

EULOGIES IN FUNERAL SERMONS.

Qu. Your May number, speaking of *Elogia Funebria* refers to the ECCLESIASTICAL REVIEW, October, 1917, page 386. I have searched in vain for the reference in the New Code. Will you kindly inform your readers just what is forbidden in the New Code, and give us the words of the text.

Resp. There is, as far as we know, no reference in the New Code to funeral sermons. The prohibition to which we alluded in the May number is contained in the very important decree of the S. Congregation of the Consistory dated 15 June, 1917. This decree is published in the REVIEW for October, 1917, the Latin text at pages 410-417, and an English translation at pages 377-389. The reference to funeral eulogies is as follows: "Elogia funebria nemini recitare fas esto nisi praevio et explicito consensu Ordinarii, qui quidem, antequam consensum praebeat, poterit etiam exigere ut sibi manuscriptum exhibeatur." The regulation remains in force, even though it is not expressly mentioned in canons 1342-1348 of the New Code which sum up in an admirable manner the present legislation in regard to preaching.

THE IMPEDIMENT DISPARITATIS CULTUS.

Qu. Would you be so kind and give me the real interpretation of Canon 1070, page 299 "Codex juris canonici"? I cannot see that after so many years, where the Church has recognized as invalid the marriage of a baptized non-Catholic and an unbaptized person, she is now to do away with that. In the canon she does not mention this *class;* are they excluded because she has not included them?

Resp. The meaning of the canon is clear. Henceforth the impediment *disparitas cultus* will exist only between a person baptized in the Catholic Church or converted to it and an unbaptized person. The conclusion, therefore, is obvious that a marriage between an unbaptized person and one who was baptized outside the Catholic Church is valid. There is no question here of the validity or invalidity of the baptism in a Protestant sect. The Church simply legislates that the impediment does not arise except out of baptism in the Catholic Church. Canonists, we believe, welcome the change as tend-

ing to simplify matters in the diocesan curia before which the question of validity of a "former" marriage often turned on the validity of baptism conferred in a Protestant sect.

A WAR PROBLEM FOR THE CLERGY.

To the Editor, THE ECCLESIASTICAL REVIEW.

I have been following the REVIEW with interest from month to month, and have benefited greatly from a study of the timely articles on the new Code. I have looked in vain, however, for some consideration of a war problem that is confronting priests who have no private means or who are not located in good economic surroundings. Those of us (and they are not few) who have charge of country parishes feel the results of the war far more keenly than do our city brothers who preside over the destinies of compact city parishes. To all appearances the bishops generally have taken no action on this most pressing priestly war problem. A few bishops have acted on their own initiative and have done their best to carry out the provisions of the new Code regarding the *right* of priests to a "congrua sustentatio". One bishop has increased the compensation of his priests over fifty per cent. Perhaps the bishops who have not taken action in this regard have in mind some priests of their dioceses who might do more priestly work if they had less funds at their disposal.

An increase in compensation might not help that relatively small number of priests who are independently well-to-do or have ample sources of revenue. The great majority of priests, pastors and curates alike, are finding it hard to pay their bills. The *jura stolae*, offertory collections, etc. do not begin to pay our present household expenses. For over fifty years priests have been receiving the same compensation. In those early days fifty dollars a month and board really constituted a gentleman's salary. To-day the ordinary laborer earns this in less than half a month.

Meanwhile the purchasing power of a dollar has depreciated over fifty per cent. Formerly one paid $3 or $4 for shoes: now one pays $8 or $10; formerly we paid $25 for ready-made clothing: now we pay $40; formerly we paid $18 for cassocks: now we pay $28; and so on for other articles. Men in every

walk of life have had their compensation increased within the past few years, not to mention the many increases of the past fifty years. The clergy are the only exception to this rule. Need we wonder that people complain that priests are not as charitable as they used to be? They cannot afford to be. I am afraid the good bishops in their zeal to uphold priestly ideals look rather to the exceptional cases of prosperity in large city parishes. Some priests tell me they have more income from requiems — whether they be funeral, month's mind, or anniversary—than they do from their monthly allowance. What about the country pastors who have none of these larger sources of income? In our little parish we average from ten to fifteen funerals a year. My curate has most of these except when it is his day off. Our income is very limited, and tends to decrease rather than to increase. Things are higher in the country than in the city because of the extra transportation cost, and yet our people seldom benefit by the increased compensation given city folks from time to time. Being hard pressed, they are prone to economize in their contributions to the church. As time goes on and country priests get hit harder (e. g. by the impending increase in train service cost), it is to be feared that some priests will be tempted to resort to subterfuges unless the hierarchy look the facts in the face and show they are alive to the change in living conditions. The ordinary secular priest generally owes his elevation to the priesthood to the sacrifices of his parents or relatives. He in turn feels bound in conscience to help them when they are old and dependent. How can priests help to sustain their parents if they receive just barely enough for their own living? Some priests spend over $10 a month for traveling expenses going home when they are stationed in remote parts of the diocese. These especially have to learn to be heartless and give the cold shoulder to even worthy cases of charity. They simply refer such cases to organized charitable societies; but the poor person is too proud to be catalogued in any charitable index Perhaps a little "symposium" in your valued columns would reveal the real need and justice of increased compensation for priests.

SACERDOS RUSTICUS.

NEW DECREE CONCERNING BISHOPS' FACULTIES.

The important decree of the S. Consistorial Congregation which we publish among the *Analecta* in this number will, in due time, be made the subject of canonical elucidation and comment. For the present, we must be content with summarizing its contents and filling out the references to the canons of the new Code.

The decree calls attention, in the first place, to the fact that many of the episcopal faculties, which the Ordinaries used to get in the form of indults and in response to petition made to the Holy See, are now granted *ipso jure* by the Code itself. By way of illustration the decree mentions:

1. Personal privileges of Cardinals and Bishops, such as that of the privileged altar, occupying a throne with baldachino in any church of their diocese, etc. The reference is to Canons 239 and 349.

2. The right to appoint *examinatores* and parish priest consultors when a vacancy occurs in the interval between synods. (Canon 386.)

3. The right to impart the papal benediction with plenary indulgence twice a year, and, outside those occasions, *in articulo mortis*. (Canons 468 and 914.)

4. The right, in certain conditions, and within certain limits, to " alienate " ecclesiastical property. (Canons 534 and 1532.)

5. The right to grant the faculty to binate. (Canon 806.)

6. The right to grant permission to celebrate Mass *extra ecclesiam*. (Canon 822.)

7. The right to ordain *extra tempora*. (Canon 1006.)

8. The right to grant matrimonial dispensations. (Canons 1043-1045.)

9. The right to grant dispensations from fast and abstinence. (Canon 1245.)

10. The right to bless sacred utensils. (Canon 1304.)

These, as we said, are only instances; there are, declares the decree, many other matters in which, by virtue of the Code, now in force, the Ordinaries may, when the interest of the Church and the salvation of souls require it, temper the rigor of the common law by dispensation.

Consequently, the decree proceeds, in the second place, to withdraw all faculties *in foro externo,* hitherto granted to Ordinaries. The following points are, however, to be noted:

1. Places subject to the Congregation of the Propaganda are excepted.

2. Elsewhere the faculties ceased on 18 May, 1918. Where, however, the knowledge of this present decree had not arrived on that date, dispensation and *ordinationes* granted by bishops in virtue of the indults previously in force, are now declared valid. As soon as this decree is known, Ordinaries must conform to it.

3. Faculties granted *pro foro interno* by the S. Penitentiary, or granted by reason of the present war, or for any other reason obtained by Ordinaries, still hold, and are not abolished by this decree.

4. As to matrimonial dispensations, in addition to the power of dispensing *in periculo mortis* and other contingencies, as mentioned in Canons 1043-1045 (see above, No. 8), further faculties are granted to Ordinaries in America, the Philippine Islands, East India, Africa, and Russia, for five years from 18 May, 1918. The same faculties are granted to the bishops of France, Great Britain, Germany, Austria, and Poland, for the duration of the war, whenever access to the Holy See may be difficult or impossible, and this difficulty or impossibility lasts at least one month.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

The Old Latin Text.

I. Place of Origin. The provenance of the Latin translations of the Bible, in the recensions that were extant before St. Jerome issued his revision of the New Testament and translation of the Old, A. D. 384-405, is still a matter of conjecture and theory. "The history of the Latin version, or it may be versions", says Lake, "bristles with difficult and disputed points".[1]

1. *Not Rome.* Certainly the first Latin version of the Bible did not come into being at Rome, the patriarchal see of the Latin Church. Rome of the emperors was a Greek city. After the time of Hadrian, A. D. 65-117, Latin prose literature bears no witness to Roman Latinity; it has the Spanish Latinity of Seneca, Lucan, Martial, and Quintilian, together with the African Latinity of Frondo and Apuleius. Latin poetry ends with the death of Juvenal, A. D. 130; and does not reappear for two centuries.

What was the cause of this decline of Roman Latinity during the very heyday of the city's imperial glory? How did Rome come to be "the apostle of Hellenism, of which she had for some centuries been the disciple"?[2] How shall we explain Rome's "desire to become at least internally Hellenized, to become partakers of the manners and the culture, of the art and the science of Hellas"?[3] Many reasons are appealed to by Mommsen and other historians. Two reasons, not much insisted on, are at the root of Rome's Hellenization—the decrease in Rome's Latin population and consequent decline of Roman Latinity, due to *militarism* and *race-suicide*. Militarism, the result of Rome's greed for empire, kept Roman legionaries afar from Rome. These soldiers often established

[1] *The Text of the New Testament.* By Kirsopp Lake. 5th ed. (London: Rivington's, 1911), p. 24.

[2] Cf. Prof. James Strahan, in Hastings' *Dictionary of the Apostolic Church*, s. v. "Italy", vol. 1 (New York: Scribner's, 1915), p. 623.

[3] Cf. T. Mommsen, *The Provinces of the Roman Empire*, Eng. tr. (1909), vol. 1, p. 253.

colonies in the subjugated provinces of the empire. Race-suicide, euphemistically called birth-control, was consequent upon wealth and Godless refinement—refinement in literature, sculpture, architecture, and the other arts, without fidelity to the moral obligations that belief in a Personal Deity implies.

While Rome lost in Roman blood by militarism and race-suicide, she gained in Hellenic. The mass of the poorer population was made up of the so-called slaves, their descendants, and others who had freely come from foreign parts. They that once had decked an emperor's triumph were destined to give vitality to the anemic and degenerate city.

Christianity first won the poor of Rome. "The poor have the Gospel preached to them",[4] wherever the dynamic of the Christ is strong in stress and full in flow. Strong and full was that dynamic of grace in the Hellenistic population of imperial Rome. To these early Christians St. Paul wrote in Hellenistic. He greeted some by name; and of these twenty-six names only four were Latin. Later on St. Clement, Bishop of Rome, wrote to the Church of Corinth in Hellenistic Justin and Hermas wrote in Greek. Of the fifteen bishops who held the see of Rome during the first and second centuries, only four had Latin names—Clement, Victor, Sixtus, and Pius. There can be no doubt about the fact. The early Church in Rome was Hellenistic and not Latin in its language. Not until Christianity had saved the race of Romans to Rome was Roman Latinity saved to the race of Romans.

2. *Some Early Latin Community.* Where, then, did the Old Latin version take its rise? In some early Latin community of the Church. That is all we know with certainty in this matter. Christianity speedily reached Africa, northern Italy, Spain, and Gaul. In all these churches both liturgy and Scriptures were Latin. The reading of the Scriptures at the Christian liturgy seems to be a relic of the gradual process by which the Church divorced herself from the customs of the Jewish *ecclesia* or synagogue.

In the synagogal service, one of the fifty-four sections, *sedārîm*, of the Torah, was followed by the *haphtārā*, a lesson from the Prophets, which exemplified or drove home the

[4] Matthew 11:5; Luke 7:22.

teaching of the Torah.[5] After the manner of the synagogue, the Church developed her liturgical, pericopic reading of the Gospels and Epistles. Harnack[6] shows from incontestable evidence that the Scriptures formed a part of early Christian liturgy and of private reading. One witness will suffice: St. Justin the martyr, who wrote at Rome, is an authority well worth our consideration.

II. Witness of Justin. St. Justin, in his first *Apology*, c. A. D. 145, wrote to the Emperor Antoninus Pius, and his adopted sons—Marcus Antoninus and Lucius Verus:

> On the *day called Sunday* there is a gathering of all into one place, whether they live in city or country; and the *records of the Apostles* together with the writings of the Prophets are read, so far as time allows.[7]

Two phrases in this passage need explanation: "the day called Sunday", and "the records of the Apostles". The *Lord's day*, κυριακή, of the Johannine communities[8] became, according to the usage of Justin and Tertullian, the *day of the sun*, ἡ τοῦ ἡλίου ἡμέρα. Just as we speak of Thursday, without a thought of the Anglo-Saxon *Thunres dæg*, "Thunder's day", or of the Scandinavian *Thor*, the god of war to whom the day was dedicated; so, too, the early Christians took over from paganism the name Sunday, without in the least associating the Lord with the Sun-god.

1. *Justin and the Synoptic Gospels.* The "records of the Apostles", ἀπομνημονεύματα τῶν Ἀποστόλων, mean things got by heart, jottings, memoirs, "Memorabilia of the Apostles". They are the catecheses of the Apostles, handed down in writing and by tradition, and finally fixed by the sacred writers—Matthew, Mark and Luke—in the present inspired content of the Synoptic Gospels. The term ἀπομνημονεύματα is just as applicable to these Gospels, as it is to the "Memorabilia of Socrates", a collection of the sayings and doings of Socrates,

[5] Cf. *Catholic Encyclopedia*, s. v. "Synagogue", vol. xiv, p. 381, article by present writer.

[6] *Bible Reading in the Early Church* (New York: Putnam's, 1912).

[7] *Apologia Prima*, lxvii, 3, "Textes et Documents", Hemmer-Lejay (Paris: Picard, 1904), p. 142.

[8] Apocalypse 1:10.

as they were remembered by Xenophon. The esteem of the early Church for Mark and Luke was closely connected with the belief that these two Gospels preserved the Apostolic catecheses of Peter and of Paul.

In passing it is well to note that Tertullian, A. D. 194-221, expressly postulated the Apostles as the authors of the Gospels:

> Constituimus inprimis evangelicum instrumentum [9] apostolos auctores habere, quibus hoc munus evangelii promulgandi ab ipso domino sit impositum; si et apostolicos, non tamen solos, sed cum apostolis (et postapostolicos). Quoniam prædicatio discipulorum suspecta fieri posset de gloriæ studio, si non adsistat illi auctoritas magistrorum, immo Christi, quæ magistros apostolos fecit. Denique nobis fidem ex apostolis Iohannes et Matheus insinuant, ex apostolicis Lucas et Marcus instaurant.[10] . . . Eadem auctoritas ecclesiarum apostolicarum ceteris quoque patrocinabitur evangeliis, quæ proinde per illas et secundum illas habemus, Iohannis dico atque Mathei, licet et Marcus quod edidit Petri affirmetur, cujus interpres Marcus. Nam et Lucæ digestum Paulo adscribere solent. Capit autem magistrorum videri quæ discipuli promulgarint.[11]

Johannes Leipoldt, of the University of Halle-Wittenberg,[12] thinks that Tertullian probably follows Irenæus in thus tracing the trustworthiness of Mark and Luke to the catecheses of Peter and Paul. Not at all! Tertullian's rating of Mark's dependence upon Peter and Luke's on Paul is not peculiar to Irenæus; it is a common belief of the early Church, borne out by the evidence of many Fathers and by the very phrase "Memorabilia of the Apostles" which we are now discussing.

2. *Higher Criticism and the "Memorabilia"*. In the early days of higher criticism of the Gospels, the Anglican Bishop Marsh held that the "Memorabilia of the Apostles" were a

[9] In a recent controversy with Mr. Buchanan, editor of the Oxford *Old Latin Biblical Texts*, Nos. V and VI, which was precipitated by that gentleman's denunciation of Rome's fancied "policy of enforcing the Vulgate of St. Jerome upon the whole of Christendom", we translated Bede's phrase "veteris instrumenti" by *ancient text*. This translation Mr. Buchanan called "a sad lapse in Latinity". Yet, in the above passage, as elsewhere in Latin literature, *instrumentum* means *text*. Cf. *Bibliotheca Sacra*, April 1917, pp. 334-336, and April 1918, pp. 282-289.

[10] *Adversus Marcion*, iv, 2 (P. L. 1, 392).

[11] Ibid., iv, 5 (P. L. 1, 396).

[12] *Geschichte des neutestamentliches Kanons*, vol. 1 (Leipzig: Hinrichs. 1907), p. 157.

lost work, and not the canonical Gospels.[13] This phantom-book, like Harnack's "Q",[14] is protean in form and slipperiness; it varies with the destructive canker that diseases the imagination of the divisive critic. Renan, in his *conservative* days, thought it was the *Gospel of the Hebrews* that Justin used.[15]

In recent years, the "Memorabilia of the Apostles" have been hailed as the long lost Proto-Matthew and Proto-Mark, the sources of Matthew and Mark. Such is the wild theory of Bousset[16] and of Paul.[17]

The only ground upon which the critics base these theories is the fact that Justin never refers his frequent use of John to the "Memorabilia of the Apostles"; but under that characteristic title quotes the Synoptic Gospels in the loose fashion which is commonplace among the early Fathers even as late as St. Augustine. Under the caption "Memorabilia of the Apostles", he most frequently cites Matthew, less frequently Luke, and rarely Mark; he often conflates passages from the Synoptists; and *is said* at times to have thoughts to which the *Gospel of Peter*, the *Gospel of Thomas*, the *Protevangelium of James*, and other apocrypha bear our only witness. What conclusion may be based on these facts?

The citation of the apocrypha by Justin as "Memorabilia of the Apostles" is not by any means a certain fact. We shall examine one of these so-called citations.

In the *Dialogue with Trypho*, we read: "It is said, *he*, αὐτόν, changed the name of Peter, one of his Apostles; and this is written in *his*, αὐτοῦ, Memorabilia".[18] The change of the name of Simon into that of Peter is clearly indicated in the Synoptists.[19] There is no need to ransack the *Gospel of Peter* for such a record.

[13] Cf. *The First Apology of Justin Martyr*. By John Kaye (Edinburg: John Grant, 1912), p. 98.

[14] Cf. ECCLESIASTICAL REVIEW, June, 1914, vol. 50, pp. 745 ff.; November, and December, 1914, vol. 51, pp. 623 ff. and 744 ff.; October, 1916, vol. 55, pp. 149 ff.

[15] *History of the Origins of Christianity*, Bk. vi (London: Macmillan), p. 268.

[16] *Die Evangeliencitate Justins des Märtyrers in ihren Wert für die Evangelienkritik* (Göttingen, 1891).

[17] *Die Abfassungszeit der synoptischen Evangelien* (Leipzig, 1887).

[18] Ch. 106, sec. 3.

[19] Matthew 10:2, Mark 3:16, Luke 6:14, and Matthew 16:18.

Georges Archambault, editor of the *Dialogue with Trypho* in the Hemmer-Lejay "Textes et Documents",[20] asserts that *his*, αὐτοῦ, must refer to Peter; and that we here have a relic of the *Gospel of Peter*. But why could not αὐτοῦ refer to our Lord, αὐτόν of the previous clause? Because, says Archambault, "Justin never calls the Gospels the *Memorabilia of Christ*, but always the *Memorabilia of the Apostles*". We reply that this negative argument is worthless. Just as Xenophon's work may be spoken of as the "Memorabilia of Socrates", so Justin could have called the Synoptic Gospels the "Memorabilia of the Christ".

Stanton,[21] usually conservative in the historical criticism of the Gospels, yields too much, when he says that Justin "at the only place where he particularizes, speaks of a fact about Simon Peter as given in "his (Peter's) Memoirs".

Sanday also took it for granted that Justin used the *Gospel of Peter* in his citations from the "Memorabilia";[22] but the Lady Margaret Professor of Divinity at Oxford gave no proof for us to criticize.

Credner held that this Gospel of Peter was *the same* as the "Memorabilia of the Apostles", and that Justin never directly used the Synoptic Gospels.[23] Unfortunately for this arbitrary theory, and for Sanday's gullibility, we now have the long lost *Gospel of Peter*. An eighth-century Ms. of this work was discovered during the excavation of an ancient cemetery at Akhmim (Panopolis), Upper Egypt, in A. D. 1886; it was published by the *French Archæological Mission*, at Cairo, in 1892. That this *Gospel of Peter* had been foisted upon parts of the early Church, we knew from Origen,[24] A. D. 232-250, and from Serapion, Bishop of Antioch A. D. 190-203.[25] But only a few verses were extant; so it was nuts and nectar

[20] Vols. 10-11 (Paris: Picard, 1909), p. 152.

[21] *The Gospels as Historical Documents.* By Vincent Henry Stanton, Ely Professor of Divinity in the University of Cambridge (Cambridge: University Press, 1903), vol. I, p. 77.

[22] Cf. *Inspiration, eight lectures on the early history and origin of the doctrine of Biblical inspiration*,—Bampton lectures for 1893. By W. Sanday (London: Longmans, Green & Co., 1894), p. 310.

[23] Cf. *Beiträge zur Einleitung in die bibl. Schriften* (Halle, 1836).

[24] *Comment. in Matth.* 10:17; cf. Eusebius, *Historia Ecclesiastica*, iii, 3, 2, and 25, 6.

[25] Eusebius, *Historia Ecclesiastica*, vi, 12.

to the higher critic. We now have the long lost text; and textual criticism is at work thereon. This lately found Hellenistic text forces Dr. J. Armitage Robinson, Dean of Wells, to the conclusion that the heretical and apocryphal writing could not have come into existence earlier than A. D. 160.[26] Justin had written his *Apology* and *Dialogue* fifteen years before that time. Moreover, the one who, for Docetic purpose, forged this so-called *Gospel*, undoubtedly knew, used and misused the Synoptists and John. He gives the lie to the trumpery of an Ur-Mark and an Ur-Matthew, that were supposed by the critics to have been circulated in the second century. So much for the fancied use that Justin made of the apocrypha as parts of the "Memorabilia of the Apostles". Now for his way of using the Synoptists.

Hilgenfeld[27] long ago proved to a certainty, by long and painstaking research work, that Justin used our Synoptic Gospels as "Memorabilia of the Apostles". And Semisch[28] about the same time showed that Justin quoted the Synoptics from memory. Such is the only conclusion that logically flows from Justin's loose way of using his "Memorabilia of the Apostles".

It is true that Justin does not quote the Synoptic Gospels as such. In omitting the name of the evangelist and in loosely using his sources, he follows the custom set by previous ecclesiastical writers. Only the Apocalypse of John, of all the New Testament books, does Justin cite by name. And yet his use of the Synoptics, under the title "Memorabilia of the Apostles", is so copious as to force any fair mind to decide that, if the "Memorabilia of the Apostles" were not called the "Gospels", they must have been the same collection under a different name. Irenæus knows no such collection, other

[26] *The Gospel according to St. Peter and the Revelation of Peter.* By J. Armitage Robinson and Montague Rhodes James (Cambridge: University Press, 1892), p. 32. Theodor Zahn, Professor of New Testament Exegesis at Erlangen University, sets the middle of the second century as the date of the *Gospel of Peter.* Cf. *Introduction to the New Testament*, Eng. tr. done from the 3d German ed. under the direction of Prof. Jacobus, Hartford Theological Seminary (New York: Scribner's, 1917), vol. ii, p. 270.

[27] *Die alttestamentliche Citate Justin's in ihrer Bedeutung für die Untersuchung seiner Evangelien*, "Theologisch. Jahrbücher", ix (1850), pp. 385-439 and 567-578.

[28] *Die apostolischen Denkwürdigkeit des Märtyrer Justinus zur Geschichte und Aechtheit der kanonischen Evangelien* (Hamburg, 1848).

than our Synoptic Gospels, that contained the numerous quotations employed by Justin. Can it have been lost to memory during the short period that intervened between the time of Justin's literary activity, A. D. 138-165, and that of Irenæus, A. D. 181-189? Such a gratuitous supposition is preposterous.

3. *Textual Criticism and the "Memorabilia".* If we descend from the misty heights, wherein the reason of the grandiose higher critic is befogged, and look into this matter from the safe and sane viewpoint of lower or textual criticism, we find that Justin himself clearly identifies the "Memorabilia of the Apostles" with the Synoptic Gospels. In the *First Apology*, he writes:

> For the Apostles, in the Memorabilia left by them, *which are called the Gospels*, in this wise handed down that it was ordained to them: Jesus took bread, gave thanks, and said, "Do this for a memory of me; this is my Body".[29] And in like manner taking the chalice and giving thanks, he said, "This is my Blood".[30] And he gave to them alone.[31]

There is only one evasion of this witness. The italicized words must be rejected as an interpolation! Bishop Marsh rejects them, and slinks into the dug-out of his inner consciousness for repose.

In the *Dialogue with Trypho*, the word *Gospel* is twice used to designate the same work as the "Memorabilia",[32] and the Synoptists are frequently quoted under the caption "Memorabilia of the Apostles".[33] Finally our Synoptic Gospels were in mind, when Justin wrote: "For in the Memorabilia, which I say were composed by his *Apostles and their disciples*, it is written etc." Then follow Luke 22:44 and 42.[34]

We have dwelt at some length on the evidence of Justin, because he is the earliest witness clearly to testify to the

[29] A partial and inverted, yet exact, reproduction of Luke 22:19.

[30] Exactly as in Matthew 16:28.

[31] *Apologia Prima*, 66, 3, "Textes et Documents", Hemmer-Lejay, vol. 1, p. 141.

[32] Cf. ch. 100, sec. 1, "Textes et Documents", vols. 10-11, p. 118, where Matthew 11:22 is quoted; and ch. 10, sec. 2, same ed., vols. 8-9, p. 48, in which the grandeur of the counsels of the Gospels is lauded.

[33] Ch. 11, sec. 4; ch. 101, sec. 3; ch. 104, sec. 1; ch. 105, secs. 1, 5, 6; ch. 106, secs. 1, 4; ch. 107, sec. 1.

[34] Cf. ch. 103, sec. 8.

reading of the Scriptures as a part of the liturgy of the Church of the second century. Wherever the doctrines of Christ took a hold on the people, there the Bible was translated into the vernacular for Sunday reading. Therefore the Latin version of the Bible must date from the establishment of Christianity among Latin-speaking peoples of the Roman empire.

III. The Itala. Textual critics of the New Testament now use the name Old Latin to designate the pre-hieronymian Latin versions of the Bible. The terms *Itala* and *Vetus Itala* should no longer be deemed to cover the entire group of vernacular translations or recensions of Holy Writ in the early Latin Church. The *Itala* was St. Augustine's text of preference; and did not include the Old Latin readings that he rejected.

Cardinal Wiseman [35] seems to be responsible for the grouping of the Old Latin versions under the name Itala. This study is rated by Westcott as "the best original investigation into the Old Latin Version" made up to the time.[36] According to the great critic, Wiseman, the Bible was first translated into Latin in Africa; this African version underwent various emendations in different parts of the Latin Church; of these emendations, the north Italian was the more correct; and so its name, the *Itala*, was applied to the entire group of Old Latin Biblical versions.

Fr. Arthur L. McMahon, O.P., in his careful study of the "Versions of the Bible" [37] identifies the Vetus Itala with the Old Latin. Such an identification should now be discarded. What text was the Itala, is still a matter of conjecture. This much, however, is certain, that the Itala is not a fitting name by which to designate all the pre-hieronymian Latin versions of the Bible.

1. *Origin of the name Itala.* The name Itala, as designating one of the Latin translations of the Bible in the early Church, is derived from a passage of St. Augustine. The Itala was the Latin Biblical text of predilection to the great Bishop of Hippo:

[35] "Two Letters on some Parts of the Controversy concerning 1 John 5:7", printed in the *Catholic Magazine*, vols. 2 and 3, 1832-1833; and later published in *Essays on Various Subjects*, vol. iii, pp. 366 ff. (Rome: 1835); also translated in Migne's *Démonstrations Évangeliques*, vol. 16 (Paris, 1843), pp. 257 ff.

[36] Cf. *Canon of the New Testament*. By Brooke Foss Westcott. 6th ed. (London: Macmillan, 1889), p. 248.

[37] *Catholic Encyclopedia*, vol. xv (New York: The Encyclopedia Press, 1913), p. 367, s. v. "Versions".

In ipsis autem interpretationibus Itala ceteris præferatur, nam est verborum tenacior cum perspicuitate sententiæ. Et *Latinis* quibuslibet *emendandis Græci adhibeantur*, in quibus *lxx interpretum* quod *ad Vetus Testamentum* attinet *excellit auctoritas*. . . . Sed tamen, ut superius dixi, horum quoque interpretum qui verbis tenacius inhæserunt conlatio non est inutilis ad explanandum sæpe sententiam. Latini ergo, ut dicere cœperam, codices Veteris Testamenti, si necesse fuerit, Græcorum auctoritate emendandi sunt. . . . *Libros* autem *Novi Testamenti*, si quid in Latinis varietatibus titubat, *Græcis cedere* oportere *non dubium est*, et maxime qui apud Ecclesias doctiores et diligentiores reperiuntur.[38]

Burkitt[39] calls attention to the striking parallel between the above words and part of the preface of St. Jerome to the Vulgate Gospels. The two Fathers present the same thoughts and in the same order. We italicize in both passages those words which seem to indicate that Augustine is reminiscent of Jerome:

Si enim *Latinis* exemplaribus fides est adhibenda, respondeant quibus: tot enim sunt exemplaria pæne quot codices. Sin autem *veritas est quærenda* de pluribus, cur non *ad Græcam originem revertentes*, ea quæ vel a vitiosis interpretibus male edita, vel a præsumptoribus imperitis emendata perversius, vel a librariis dormitantibus aut addita sunt aut mutata, *corrigimus?* Neque vero *de Vetere disputo Testamento*, quod *a lxx senioribus* in Græcam linguam versum tertio gradu ad nos usque pervenit. Non quæro quid Aquila quid Symmachus sapiant, quare Theodotion inter novos et veteres medius incedat. Sit *illa vera interpretatio, quam apostoli probaverunt. De Novo* nunc loquor *Testamento*, quod *Græcum* esse *non dubium est*.[40]

The Itala of St. Augustine was clearly one of the Latin versions of his time—not all of them, but the one that he preferred: "Among those very interpretations, the Itala should be preferred to the rest; for it keeps more closely to the words and is clear in meaning". Hence it is not exact to group, under the name Itala, all the forms of the Old Latin text that were extant in the time of St. Augustine.

[38] Cf. *De Doctrina Christiana*, ii, 15 (P. L. 34, 46).

[39] *Texts and Studies*, vol. iv, No. 3, "The Old Latin and the Itala" (Cambridge: University Press, 1896), pp. 63-64.

[40] *Epistula ad Damasum*, in the Vulgate edition of Desclée (Tournai, 1881), p. xxvii.

Bentley conjectured that for *Itala* we should read *illa*. The conjecture was supported by Ernesti. Potter cudgeled his inner consciousness until he got *usitata* as a substitute. These essays of higher criticism are worthless, except to show what Bentley, Ernesti, or Potter would have written if one of them had been Augustine. All Ms. evidence proves that St. Augustine wrote of the *Itala* as the Latin version of the Bible that he preferred.

2. *What was the Itala?* Most textual critics take it that the Itala was a North Italian, Lombard, pre-hieronymian, Latin version of the Bible; they are uncertain whether it was a recension that depended upon an African archetype, or a text that had its own independent origin.

St. Augustine was converted by St. Ambrose at Milan, and there found in use a Latin Biblical text, which was more exact in translation and clearer in Latinity than the text of the African Church. This Biblical text of the Lombard plain he called the Itala. Such is the view of Gregory.[41] Westcott[42] refers with seeming approval to "the specific sense of *Itala* as equivalent geographically to *Longobardica*" in an essay of J. Kenrick.[43] Hammond reserves "the term 'Itala' for the Italic version to which S. Augustine refers".[44] The most remarkable tendency in this matter is that of Burkitt. He identifies the Itala of St. Augustine with the Vulgate. This tendency we shall take up in a later study.

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[41] *Textkritik des Neuen Testaments.* By Caspar René Gregory (Leipzig: Hinrichs, 1909), p. 597.

[42] *A General Survey of the History of the Canon of the New Testament.* By Brooke Foss Westcott. 6th ed. (New York: Macmillan, 1889), p. 155.

[43] *Theological Review*, July, 1874.

[44] *Outlines of Textual Criticism applied to the New Testament.* By C. E. Hammond, late Fellow and Tutor of Exeter College, Oxford. 6th ed. (Oxford: Clarendon Press, 1902), p. 58.

Criticisms and Notes.

CHRONOLOGY OF THE LIFE OF CHRIST. By the Rev. Francis Valitutti, 36 White Street, Saratoga Springs, N. Y. 1918. Pp. 60.

The author has studied the chronology of the life of our Lord with painstaking care. The results of his study deserve to be in the library of every professor and student who is genuinely interested in the accurate interpretation of the Gospels. These results will inform and stimulate, even though they fail to convince, the exegete. All will be interested in the witnesses; though not all will be led to the conclusions of Fr. Valitutti. These witnesses should be examined before one ventures at any conclusion.

After setting aside the chronologies of the Valentinians and Basilidians, Fr. Valitutti presents and defends the opinion of St. Irenæus: "A quadragesimo autem et quinquagesimo anno declinat jam in ætatem seniorem; quam habens Dominus noster docebat, sicut Evangelium *et omnes seniores testantur, qui in Asia apud Joannem discipulum Domini convenerunt, id ipsum tradidisse Joannem.* Permansit autem eis usque ad Trajani tempora." [1]

Irenæus clearly holds that Jesus was more than forty, and well nigh fifty, years of age at the end of His ministry. True, we have only fragments of the original text of the great Bishop of Lyons against the heretics of his time; and these fragments are preserved to us in the writings of Epiphanius, Eusebius, and others. Yet the Latin version of *Contra Hæreses* is of the fourth, or even an earlier, century, and is generally admitted to preserve rather slavishly the text of Irenæus.

Why was Irenæus led to assign such an age to Jesus? He gives two reasons: the Gospel and the Johannine tradition. The only New Testament argument is taken from the words of the Jews: "Thou art not yet fifty years old. And hast thou seen Abraham?" [2] The conclusion of Irenæus from this witness is that Jesus must at the time have been more than forty, yea, well nigh fifty years old. But the witnesses may have spoken in round numbers; they made no attempt accurately to fix the age of Jesus; nor was their witness of much worth in regard to Him against whom fury blazed and blinded.

A stronger witness, however, is cited by Irenæus—that of the disciples of John the Evangelist. We have italicized this citation in the

[1] *Contra Hæreses*, Lib. ii, cap. 22, sec. 5 (P. G. 7, 785).

[2] John 8:57.

above Latin version. Eusebius [3] preserves the original of these important words: "and all the elders, who lived in Asia with John the disciple of the Lord, bear witness that John handed this down". Such a witness must not be lightly set aside. For Irenæus was a disciple of Polycarp, and Polycarp was a disciple of John.

For this and other reasons, Fr. Valitutti thinks that Jesus was born in B. C. 21, preached from A. D. 9 to 29, and died A. D. 29. The arguments of the painstaking scholar merit careful consideration by all who wish to be accurate in New Testament chronology.

WALTER DRUM, S.J.

LAST LECTURES BY WILFRID WARD. Being the Lowell Lectures, 1914, and three Lectures delivered at the Royal Institution, 1915. With an Introductory Study by Mrs. Wilfrid Ward, and a Portrait. Longmans, Green & Co., London and New York. 1918. Pp. lxxiv —295.

The present volume possesses a twofold value. In the first place it throws a fuller and what doubtless to many will be a wholly new light upon the character of a Catholic layman who was deservedly eminent in the world of letters. In the second place it reveals more intimately the mind and the life vocation of John Henry Newman. Mr. Ward made two lecture tours in this country. On the one he addressed mainly Catholic, on the other chiefly non-Catholic, audiences. Brief and rapid as were both these journeys, they probably offered neither his hosts nor his casual acquaintances so intimate a knowledge of his personality as is furnished by the introduction to the present volume. Pending therefore the publication of the more comprehensive *Life*, which we are given to understand is in course of preparation, educated Catholics will no doubt be glad to possess the present *vie intime* from the pen of Mrs. Ward. In it will be found sketched, it need hardly be said, with a just sense of proportion, the various influences, parental, domestic, social, as well as intellectual and religious, that combined to shape Mr. Ward's character and to determine and direct his literary activities.

The author's privileged experience is further enlarged by her husband's correspondence with bosom friends. These letters reveal the deeper aspects of Mr. Ward's faith and religious feeling more vividly than could be gleaned from his various biographical productions and collections of essays—works which reflect for the most part his intellectual and literary culture. It is in the closing period of Mr. Ward's life, when the pain and the weariness of an insidious illness rendered

[3] *Historia Ecclesiastica*, Lib. iii, cap. 23, in *Berlin Patrology*, ed. Schwartz, II, 1, p. 238.

his usually robust and pliant frame unobedient to the behests of his mind, that we notice how firmly planted and effective were the habits of his spiritual life.

The larger part of the book is taken up in the first place with the six lectures on Cardinal Newman delivered before the Lowell Institute in 1914, and in the second place with a number of lectures treating of biographical portraiture; together with a few essays on certain timely topics, and an appendix containing the memorial to Mr. Ward which was drawn up by his friends and admirers on the occasion of his rumored withdrawal from the *Dublin Review*.

Of these varied contents the lectures on Newman are of primary interest and value. Wilfrid Ward, as everyone knows, had made the soul of Newman his own in a dual sense. In the first place he had steeped his own mind in the thoughts and sentiments of Newman and had familiarized himself with every event and phase of his life. In the second place he had consciously or unconsciously taken up as his own vocation a work similar to that which the great English Cardinal had fulfilled for his day and generation. Newman's special mission seems to have been to interpret and to mediate Catholicism to the more or less rationalistic minds of his time. With that penetrating insight into other men's minds which was probably his greatest gift, Newman saw and felt the difficulties of faith experienced by unbelievers. And with consummate mastery of expression he gave those perplexities an embodiment which made them stand out more vividly than they appeared even to the agnostic consciousness. At the same time he was able to remove their power or blunt their sting, not indeed by the surgery of cold logic, but by the warmer handling of them by the rational instinct and imagination, and even still more by showing that they owed their potency mainly to the contracted vision of the abstractive reason and that, as the mind expands under the genial heat of sympathy and still more as it grows in moral purity, it expands into that vision of universal truth wherein the difficulties of faith are seen either to melt away of themselves or to be swallowed up in that spiritual illumination which is the fuller effulgence of faith.

Probably no one has better understood this Newmanian theory of religious perplexities and their solution than his present biographer. And no one has more practically assimilated and applied it in his own life-work than Wilfrid Ward. The first half of this statement receives its illustration in his last lectures on Newman, and the second half finds its confirmation in the last essays of Mr. Ward's contained in the volume before us. The two writers are reciprocally illuminative. You will know Newman better by first reading Ward; you will appreciate the influence of the more recent writer by learn-

ing from him the apologetic method and power of his eminent predecessor.

Both Cardinal Newman and Wilfrid Ward were judged by some, especially French, critics, to be affected with a certain *allure* of Modernism. It may be doubted, however, whether the critics quite understood the real point of view taken by either writer. At any rate a dispassionate reading of the present lectures and essays should serve to dispel forever any lingering suspicion on this score.

SERMON NOTES. By the late Monsignor Robert Hugh Benson. Edited by the Rev. C. C. Martindale, S. J. Second Series: Catholic. With a Frontispiece. Longmans, Green & Co., New York and London. 1917. Pp. viii—138.

These outlines of pulpit discourses are interesting and instructive in various respects, both as regards the author of them and their subject matter. That a man gifted with a mind so well stored and cultured, with a power of speech so ready and so fluent as fell to the lot of Monsignor Benson, should prepare for his public utterances by writing out with such relative detail and elaborate order their plan and substance is certainly a testimony to his sense of responsibility as a minister of the Word. Moreover, the many who admired the man will have in these sketches another expression of his personality. Benson expressed it in all that he wrote, as well as in all that he spoke. This goes of course without saying. Every man does pretty much the same if he be sincere. But Benson's personality was unique. He was a genius—original, spontaneous, quasi-creative. On the other hand, however, he had some at least of the limitations, not to say defects, of genius. He was impatient, impulsive, hasty. He leaped at once into the heart of things; he saw the inside at a glance with his brilliant imagination. But his intellect was never thoroughly disciplined, nor informed with genuine philosophy or theology. One need only read the letters in which he tells of his student life in Rome to recognize this. The lack of systematic scholastic training and of knowledge of Catholic philosophy manifests itself in his dogmatic writings or sermons and it shows itself here and there in the present *Notes*. We are not surprised therefore to find occasionally minor technical inaccuracies. It may seem a pity that he fell a little short at this point, for had his thought been more categorized, such were the vividness and brilliancy of his imagination that he would have been sure to have strikingly illumined and freshly vivified the truths and speculations of Scholasticism. As it was, he did good service in this direction and the present manual accumulates the evidence thereof. At all

events the work will be welcomed by Benson's friends and admirers as the latest and perhaps the last expression of his mind, his heart, his soul, himself.

Aside, however, from this personal equation, the *Notes* are intrinsically worth while. Like most, if not all, that came from his fertile genius, they are meatful and thought-provoking. Not unlike Father Faber's sermon sketches, they suggest as much as they express, so that the busy preacher is likely to find in them a friend in emergency more helpful than he can get from not a few of the stock of store-made sermons.

Moreover, those who go to manuals for the points of their morning meditation can hardly do better than try the *Notes* elaborated by Monsignor Benson. His thoughts get into the soul, they hold on, and they are practical as well as practicable.

CHURCH AND STATE IN ENGLAND TO THE DEATH OF QUEEN ANNE. By H. M. Gwatkin, D. D. With a preface by the Rev. E. W. Watson, D. D. Longmans, Green & Co., London and New York. Pp. 424.

As a popular narrative this history has its distinct charms and high merits; as a critical exposition of the subject it falls far short of modern requirements and nowise conforms to the more exacting standards of historical treatment. The tone, throughout, is too dogmatic, and the presentation of the matter visibly influenced by preconceived ideas and denominational sympathies. The absence of bibliographical references makes verification of the author's statements difficult or impossible, and hence impairs the value of the conclusions he puts forth. Unconscious bias is betrayed in occasional observations introduced without specific necessity, as in the following passage made in connexion with the Test Act: "The disavowal of Transubstantiation was made necessary by the duplicity of the Roman authorities, because it was almost the only thing for which they could not give a dispensation" (362). Nor will the author forgo the spiciness which a little fling at the Jesuits is bound to give to his narrative in the eyes of some. Here is a sample: "But at the time the belief was natural, genuine, and nearly universal, that the alleged birth was one more fraud of the Jesuits *ad majoren Dei gloriam*" (374). This is hardly in accord with the calm, judicial reserve, rightly expected of the historian. Catholic personages, whether of pre-Reformation or post-Reformation times, generally do not fare well at the hands of the author. We are also sure that he reads tendencies into pre-Reformation times which really did not exist. These strictures are not intended in a

derogatory sense; they are meant for the orientation of the reader, for the volume contains a store of well digested facts, and the author possesses a rare faculty of historic construction and a style of remarkable elegance and lucidity.

C. B.

THEORIES OF SOCIAL PROGRESS. A Critical Study of the Attempts to formulate the Conditions of Human Advance. By Arthur James Todd, Ph.D. The Macmillan Co., New York. 1918. Pp. 591.

If it is not right to mortgage the future too heavily for the advantage of the present, neither is it expedient to sacrifice the present to the future. This is the quarrel we have with the advocates of social progress, who neglect the needs of the present and subordinate the individual entirely to the interests of the race or society. This wrong emphasis vitiates their theories fundamentally and makes them unacceptable. It is, however, the point of view of the evolutionist, who, having discredited the hopes of personal immortality, has nothing to look forward to but social progress and race betterment. The pages of the work before us reflect this very attitude of mind thus stigmatized.

Although repudiating the author's fundamental assumptions, we are not unwilling to accept many of his practical conclusions. His criticism of prevailing theories of social progress is to the point and moderate. He has no sympathy for the vagaries of the eugenists and shows the inadequacy of the economic interpretation of history. To ethical values he assigns a very important part in human advance, though he might be embarrassed if we pressed him further on the nature of morality. Religion does not fare so well; some rather harsh things concerning it are said; besides, it is only considered in its social aspects. Thus we read: "Religion, like war and leadership, has been costly in human evolution. But on the whole it has been worth at least part of the price and will easily be worth all it costs in the future if it can free itself from the mummy clothes of organized superstition, from intolerance and the use of coercion, from identification with dogma and ecclesiasticism; if it can function increasingly as demonstration instead of dogma, as pure spiritual activity, nourishing the roots of faith, imagination and moral idealism, opening up new horizons, and redeeming men from the lower interest-planes of food, sex, and social domination. . . . Systematic theology, however, is of very dubious value to social pregress." This passage savors strongly of pragmatism; and what religion without dogma and theology will amount to, it is hard to conceive. On another page the author quotes with approval a very

irreverent utterance of Dr. Leuba,, who says: "The truth of the matter can be put in this way: God is not known, he is not understood: he is used." Much good which the book undoubtedly contains is thus marred and tainted, so that the perusal of the work can only be recommended to a critical and discriminating reader; such a one, however, will find it very stimulating and laden with useful information.

The powerful agency through which social progress is to be secured is education. "Where is the wizard," the author asks with a grand gesture, "who will turn thorny, unproductive, selfish, shirking, exploiting, cross-grained human natures into coöperators, good citizens, and members of a great united human brotherhood? He is perhaps even now in our midst. But whoever he is, it is safe to say that his means will be social education, centring about a new concept of the human self." We are the last to belittle the supreme importance of education; but what we need is not social education, but personal and Christian education; for, though man is truly a social being, he is primarily and always an individual; and without the personal appeal social education remains without a solid foundation and lacks effective motives. If social education, however, is supposed to mean nothing more than that the individual is to be impressed with his social responsibility and that the Christian virtue of charity is to be inculcated, we are very much in favor of such a socialization of education, but at the same time we point to the fact that Catholic schools actually do make provision for these modern requirements.

That the author is accustomed to think in modern terms would appear from the fact that nothing less than twenty million years will satisfy him as an estimate of the probable duration of human history. His wide extent of reading is evidenced by the numerous and well chosen quotations that illumine almost every page. And what may be regarded as of exceptional merit in a modern writer on sociological questions, he is not unacquainted with Catholic literature on the subject. C. B.

THE QUEST OF EL DORADO. The Most Romantic Episode in the History of South American Conquest. By the Rev. J. A. Zahm, C.S.C., Ph.D. (H. J. Mozans), Member of La Société Francaise de Physique, La Società Dantesca Italiana, the Arcadia of Rome, and other leading Societies. Illustrated. D. Appleton & Co., New York and London. 1917. Pp. xiii–261.

When Lowell in that unrivalled gem of poesy, *The Dandelion,* sings of children plucking "the dear common flower" that fringes

"the dusty road with harmless gold" as "high-hearted buccaneers o'erjoyed that they an El Dorado in the grass have found", he has in mind "the golden land", a region of gold. And probably most people who use or see the term "El Dorado" never suspect that it can mean anything else. Originally, however, the epithet designated "the gilded man", and subsequently became attached to the region where he was supposed to have lived. The gilded man was the candidate for kingship in the land of Guatavità near Bogotà. By six years of fasting he prepared himself for the regal office. Then he betook himself to the Lake of Guatavità to offer sacrifice to the god of his people—the devil. Having been stripped, his body was anointed with viscous earth and then dusted over from head to foot with powdered gold. Placed upon a raft laden with a great mass of gold and emeralds, he was rowed out to the middle of the lake, where he made his offering by throwing all the precious cargo into the water. Thereafter he was acclaimed their lawful cazique by the thronging multitudes awaiting him on the shore. Such in substance is the legend of "the golden king", as drawn by Dr. Zahm from the early Spanish chronicler, Juan Rodriguez Fresle, who in turn got it from Don Juan, the cazique of Guatavità himself. Later on, the lake and the land were likewise called by the same name, which has come to be used generally for a region of abounding riches.

It was at least in part the lure of the treasure supposed to exist in the region of El Dorado which drew "the Spanish prow through the primeval hush of Indian seas, and wrinkled the lean brow of age to rob its lover's heart of ease", and which led so many of the Conquistadores to brave the unimaginable toils, sufferings, dangers, death, which lay in wait for them in the equatorial jungles, morasses, and mountains. The principal of these expeditions—eight in all—in quest of El Dorado are described by Dr. Zahm with his wonted scholarliness, vividness, and literary grace.

It was not, however, the *auri sacra fames* alone that drew the Spanish Conquerors, to say nothing of the German and the English, to brave the perils of the wilderness. It was likewise glory, the love of conquest and fame, and the zest of daring like that which has driven men to face the ice fields of the Arctic and the Antarctic, to scale the glaciers up to the summits of the Andes and the Alps. Dr. Zahm shows these same ambitions—passions that do not fit easily into the Procrustean frames of Logic—to have been the power that pushed the Conquistadores through the terrible thickets. His description of these thrilling adventures includes pictures similar to and occasionally identical with those which have made his other volumes on South America so extremely attractive as well as instructive.

It is easy enough for cool or hard-headed Yankees of the twentieth century to smile or sneer at the romantic Spaniards of the sixteenth allowing themselves to be duped by such absurd myths as the El Dorado. So plausible, however, has seemed to be the story of the buried treasures that quite recently, as Dr. Zahm relates, a very prosaic English company procured permission from the Columbian government to drain the lake of El Dorado. They have found the bottom covered with a deposit of mud about ten feet in thickness. This will have to be sifted carefully to determine what if any treasures it may contain. According to the latest report available, Dr. Zahm declares, only a few beads, ceramic and gold objects, have so far been found. The lake is almost circular in outline, with a diameter of a thousand feet, and was at the time of the Conquest about one hundred and sixty feet deep.

Literary Chat.

Many of our readers have urged the publication in book form of the REVIEW articles on the new *Code of Canon Law*. Accordingly these various papers, which began in the October number of last year and have run on continuously ever since, have been assembled, and revised, for appearance in a separate volume. A comprehensive index has been added, so that the various laws in all their phases may be immediately accessible. Full particulars of this most serviceable handbook will be found at the front of this number.

The announcement just made by the house of P. J. Kenedy & Sons, of New York City, that they have been empowered by Rome to reproduce the octavo edition, complete, with index and notes, of the *Codex Juris Canonici*, will be welcome news to those who are still waiting for the Latin text of the Code. It is promised that the volume will be ready early in August.

The same enterprising firm have permission to publish a reproduction of the *Missale Romanum*. No date can be set for the publication of this volume, as there are many practical difficulties to be overcome.

Whatever be "wrong with our Retreats" (and most of us recognize that more profit should be derived from those golden opportunities of spiritual renewal), it may be allowed that on the side of the retreatants the "wrong" could be lessened by the employment of good books suited to the occasion. Of course, if the retreatant be in dead earnest and employ his "free time" in ruminating over and applying the truths presented to him by the Director, the retreat itself will be *all* right—in no wise wrong. But for obvious reasons these conditions are not always realized. Spiritual books of the right kind go far, however, to secure them. For instance, there has just fallen from the press a duodecimo volume containing *Sketches for the Exercises of an Eight Days' Retreat* (translated by John B. Kokenge, S.J.), the intelligent use of which by a priest would help greatly to garner the spiritual harvest. The matter is simply the *Ignatian Exercises* developed; but when we note that the elaboration was done by the eminent theologian, Father Hurter, S.J., we have the assurance that the work is both solid and practical. We cannot, of course, call it original; but the thought is arresting and penetrating. It is just what will help to revive the points orally given and to

hold the mind to them during "free time"; but what is more, it will make a souvenir during the year following the retreat.

Probably if a priest made habitual use of such a book, taking at least once a week one or other of its meditations for honest reconsideration, his retreat, again, would be found to have been "all right". It is in these matters not so much the first, as the last, stroke that counts (B. Herder, St. Louis).

The *all-rightness* of the retreat might be still further assured by the employment during free time of a book like the recent *Life of St. Francis Xavier* (by M. I. Kelly). The power of the *Spiritual Exercises* to effect a reformation in the whole life of a man finds no more forceful illustration than that afforded by the example of the Apostle of the Indies. It was the *Exercitia Spiritualia* that converted vain and worldly Xavier into a second Paul. Of course in his case the director of the retreat was the author of the *Exercises;* but it was the eternal truths comprised in these that wrought the renovation in the life of the self-seeking man of the world.

For the rest, the recent Life abovementioned supplies a real need. Outside of the volumes of Father Coleridge there is, we believe, no other worthy life of the Saint, the old history of Bartoli and *Maffei* being long out of print. The present Life is based on authentic sources, is pleasingly written and provided with a number of illustrations and an alphabetical index. (St. Louis, B. Herder).

Father Thomas S. McGrath has compiled a little manual entitled *Prayers for the Dead* which should have a wider range of usefulness than even his *Catholic Soldiers' and Sailors' Companion.* It contains the texts and parallel translation of the Burial Service for adults and for children; prayers at the grave; the several Masses for the Dead; as well as a goodly number of indulgenced devotions. The whole treasury is encased in a neat and strongly bound volume that can be comfortably carried in a small pocket (New York: Benziger Bros.).

Great Inventors and Their Inventions is a small volume comprising twelve stories telling how steam and electricity have been yoked to human service, and how wonderful mechanisms of production and communication have been contrived by the clever genius of modern times. A great deal of interesting and useful information is entertainingly conveyed, the whole being graphically illustrated with excellent wood-cuts (New York: American Book Co.).

Marriage and the Family is the title of a slender brochure written by the Editors of *America* and containing practical instructions on the duties of the Catholic home. The booklet will prove an excellent auxiliary to pastoral activity, both in preparing young men and women for marriage and afterward in assisting them to foster the Catholic spirit of their conjugal and parental life (New York: The America Press).

Recent events have created a fresh interest in the wonderful career of the Maid of Orleans. This must be considered a gain for our generation, for her life will prove to all a source of inspiration and a call to unselfish consecration. In her may be seen embodied the noblest ideal of patriotism and of exalted devotion to duty. The world is the richer for having her glorious example.

Few historical personages have aroused such universal enthusiasm as the Maid of Orleans. Men, in all other respects antipodes, are one in their admiration for the little shepherdess. All the elements that make for greatness and that thrill the human soul are blended in her to an extraordinary degree. There is the simplicity of innocence, the sweetness of youth, the charm of pure womanhood, the heroism of the soldier, the glory of success, the glamor of military achievement, the pathos of misfortune, and then, to crown it all, the majesty of overwhelming tragedy. That men

of widely different temperament and religious profession have been fascinated by the strange history of this favored child of heaven need astonish no one.

Joan of Arc (by C. M. Stevens. New York, Cupples & Leon Company) is a tribute to the liberator of her people from foreign invasion. The author writes with unfeigned enthusiasm, and presents, as far as his narrow angle of vision permits, a beautiful portrait of the saintly maiden. But he lacks the key to the deeper understanding of her character and fails to see the religious import of her life. To see in the saint of Domremy a forerunner of the Monk of Wittenberg is misreading history. Yet, even thus distorted, her picture is full of beauty and charm.

If the women of France have caught something of the heroic spirit of the Maid of Orleans, this, in part, is due to the elevating discourses, echoing from the pulpits of France and the inspiring pages penned by its enlightened religious leaders. No other nation has such an abundance of excellent devotional works. No other nation understands so well how to make piety and virtue attractive. *La Femme Chrétienne et Française* (Mgr. Chapon, Evêque de Nice, Paris, P. Téqui) belongs to this class of books. It places before its readers the most exalted ideals of Christian womanhood. It possesses a persuasive and compelling charm. Fortunate will the women of other nations be if such a brilliant mirror would be held up to their gaze.

One source of consolation never fails, the perennial fount of grace and strength and solace flowing in the Blessed Eucharist and irrigating this barren world with the refreshing waters of divine joy. Well advised are those pastors who instill into the hearts of the little ones a love and passion for this adorable Sacrament, which will fortify them in all trials and adversities. It is a happy omen that we witness such a magnificent renewal of eucharistic fervor in much-afflicted France, as is evident from the numerous publications bearing on this subject. With characteristic insight, many of these encourage in a special manner early Communion. To none better can Catholic France entrust its children than to the eucharistic Lord. *Rétraites de Communion Solennelle* (par le Chanoine J. Vaudon. Paris, P. Téqui) is well calculated to make the hearts of young and old glow with warm and lasting love for the hidden Guest of our tabernacles.

It is not easy—fortunately it is not necessary—to keep abreast of the flood of the war books. Several of the more important may here be noticed. *The Ways of War* by Professor T. M. Kettle (Lieutenant of the 9th Dublin Fusiliers) has perhaps already come into the hands of our readers. It is the outcome of a strong soul, a soaring mind, of a man who was at once a poet, a philosopher, and in more than one respect a true patriot. Many of the chapters are reprinted from various newspapers and magazines. All of them breathe the spirit of international idealism and of that passion for liberty which so characterized the young Irish Nationalist, and the soldier who sacrificed his life for his convictions. Besides the very illuminating memoir by his wife, the chapters on the New France and the Soldier-Priests of France have an especial interest for the clergy (New York, Scribner's Sons).

Of exceptional value are the two volumes: *The Cross at the Front* and *The Soul of the Soldier*,—both by Thomas Tiplady, a Methodist minister and chaplain to the British forces. The author writes from intimate experience of life at the front and in the trenches. He has unusual insight into the soul of the soldiers and is quick to seize their better ideals and aspirations and to give them expression with much feeling and general literary beauty. Possessing true spiritual instincts, he understands and appreciates the religious life of the French and the most beautiful of his pen pictures are those which describe the symbols of devotion—the wayside Crucifix and the statue of Our Lady—which by some inexplicable salvation are preserved in the midst of the wrack and ruin of all things else (New York, Fleming H. Revell Co.).

The war has called forth a considerable spiritual literature, particularly in French, though not a few works of the class have appeared in English. The latest notable accession to the list comes to us in an excellent translation of Giosue Borsi's Spiritual Colloquies. Borsi was the son of a clever Italian journalist who was an active propagandist of atheism. Giosue himself, though he had received Baptism and his Communion, lapsed from the practice of his faith for many years. After his conversion he determined to offer his life in defence of his country, and was one of the first young officers to go to the front. While leading his men in a desperate attack at Zagora he fell with a bullet through his heart. In his pocket was found a volume of his beloved Dante, wet with his heart's blood, and a written forewell to his mother. The letter, it may be remembered, was published in the leading newspapers of the world and at once took its place amongst the classics of letter writing.

The Colloquies are translated by Father Maltese under the title *A Soldier's Confidences with God.* They embody the outpourings of a noble soul, a lofty mind, a pure and sincere character. Written as a spiritual diary within the trenches and the tents at the front, they are perfectly spontaneous, unspoiled by any suggestion of art or artificiality and for this reason will be best relished by the open-minded reader whose sympathies with spiritual ideals have not been dried up by the scorchings of a pseudo-criticism. Borsi was a soldier and not a St. Augustine, but it is not unduly exaggerating to say that the *Colloquies* may appropriately be set alongside the *Confessions.* Had they been written by a saintly mystic, they would have been remarkable. Coming as they do from a soldier at the battle front, they elicit our wonder and admiration (New York, P. J. Kenedy & Sons).

Sunday evenings find the streets of some of our cities peopled with multitudes of soldiers and sailors who saunter in from their neighboring headquarters. As there are no places of amusement open, these men in uniform idle at the corners or wander aimlessly about. What to do for them is a problem that has troubled not a few benevolent souls. Down in Charleston it seems the problem is solved thus: eight Episcopal churches united to hold a Sunday evening service in Artillery Hall. The services, which are simple, include the singing of hymns, a short sermon, addresses by laymen and military and naval officers. Then there is a social gathering for enlisted men, their friends and others in attendance, at which light refreshments are served. These occasions are described as "unusually delightful and pleasureable affairs". One cannot but praise the benevolence and zeal of those eight Episcopalian churches. *Filii hujus mundi sunt sapientiores quam filii lucis.*

The second number of the *Catechism of Catholic Foreign Missions* has recently been issued by the Boston Society for the Propagation of the Faith. Within thirty-two small pages it condenses a vast amount of information on its subject. It should be spread broadcast. (25 Granby St., Boston.)

Books Received.

THEOLOGICAL AND DEVOTIONAL.

THE LIFE OF ST. FRANCIS XAVIER. Based on Authentic Sources. By M. T. Kelly. B. Herder Book Co., St. Louis and London. 1918. Pp. 253. Price, $1.25.

THE CONGREGATIONAL HYMNS. Especially compiled and arranged for General Congregational Singing, by the Cincinnati Commission of Church Music. A. J. Eggers & Co., Cincinnati, Ohio. 1917. Pp. 31.

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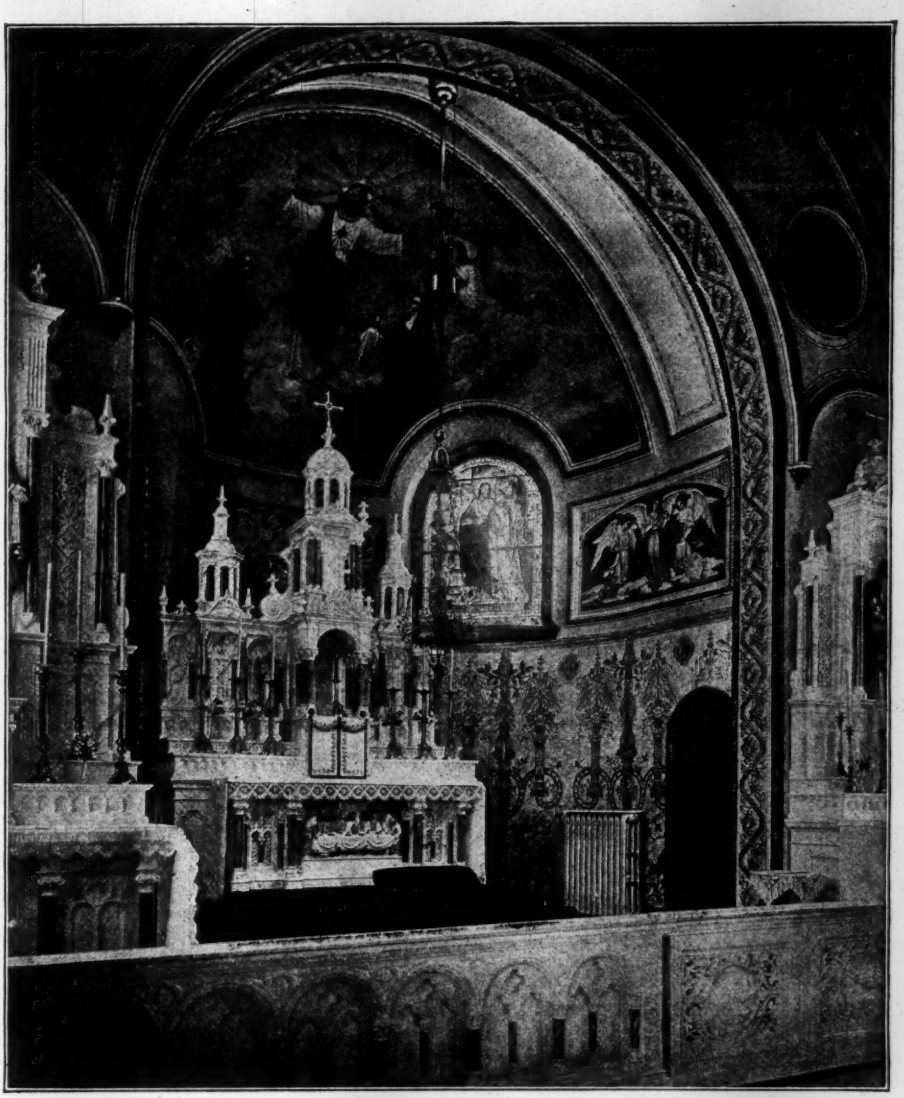

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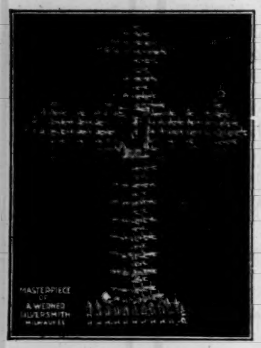

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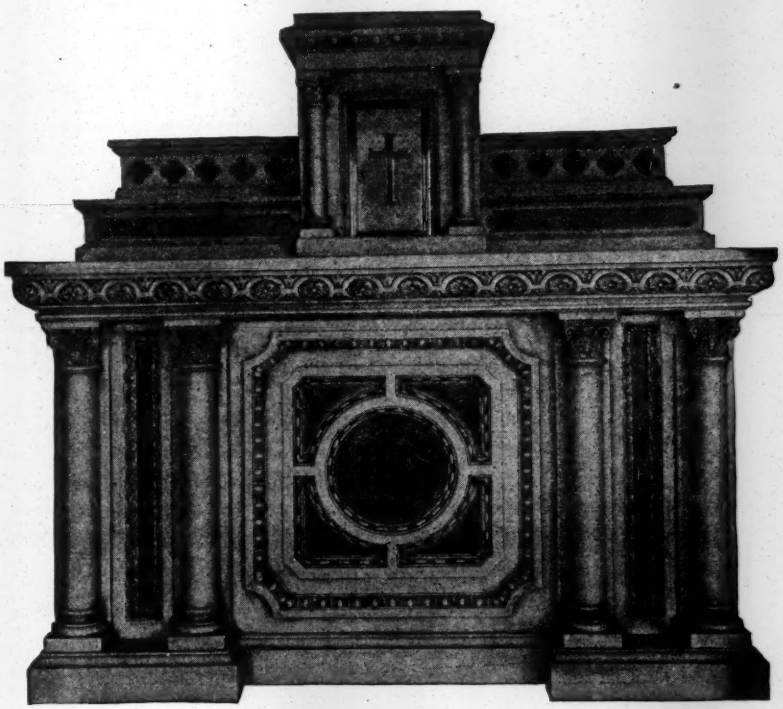

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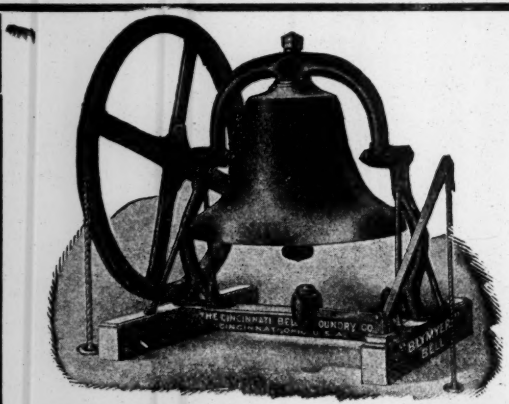

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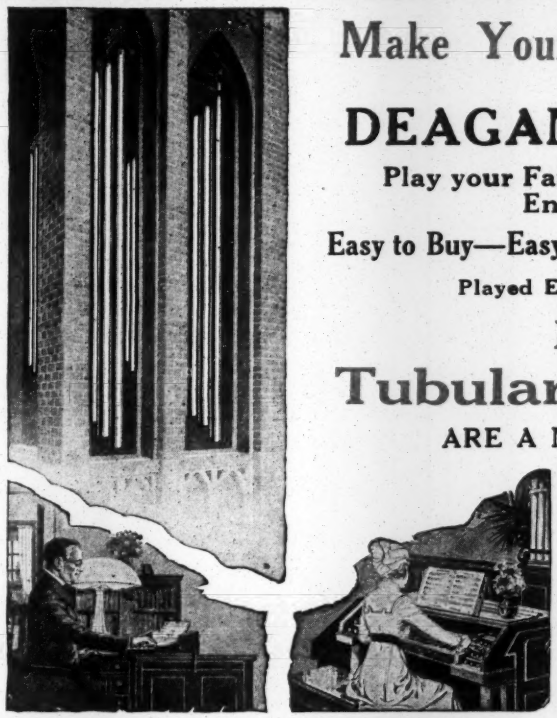

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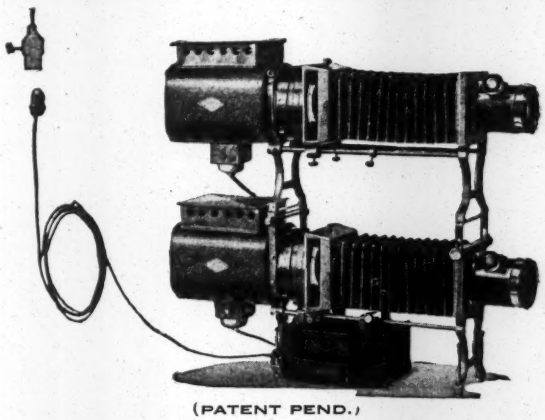

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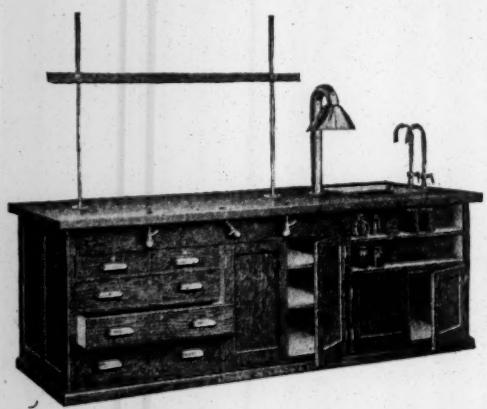

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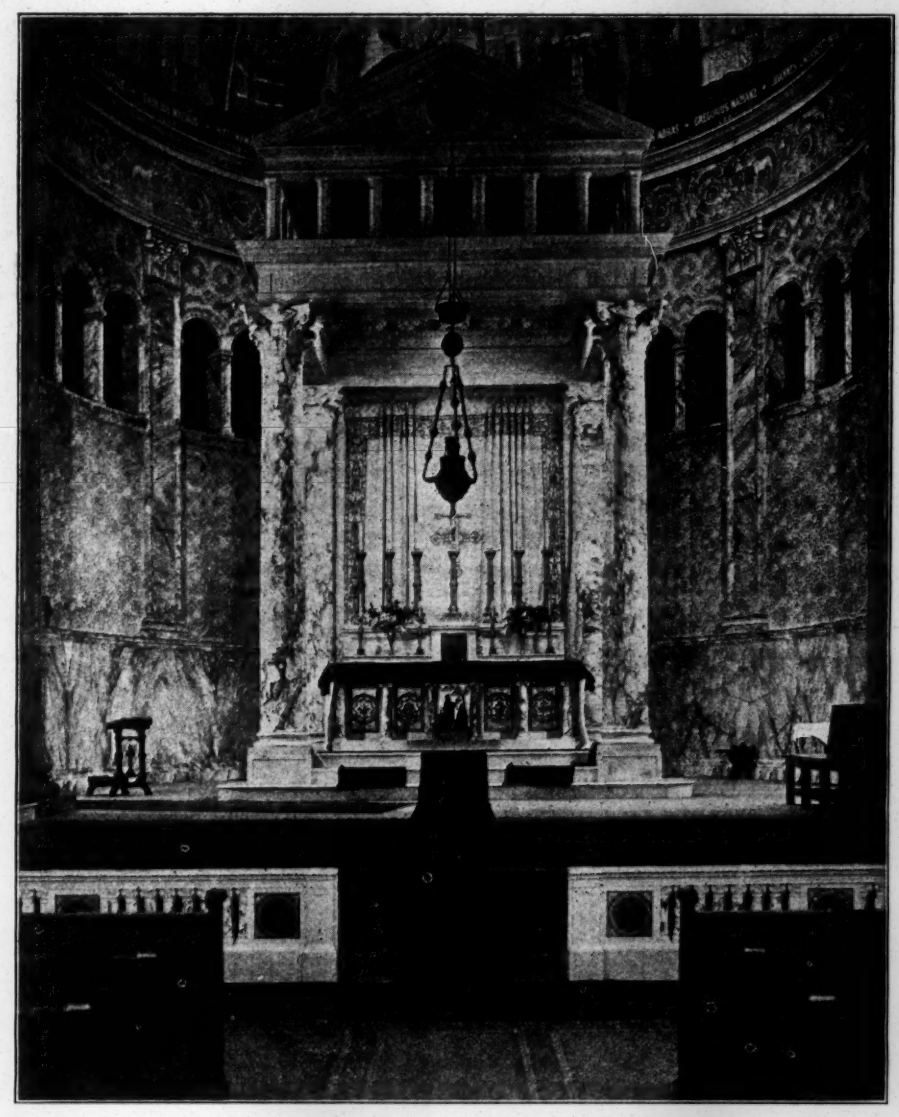

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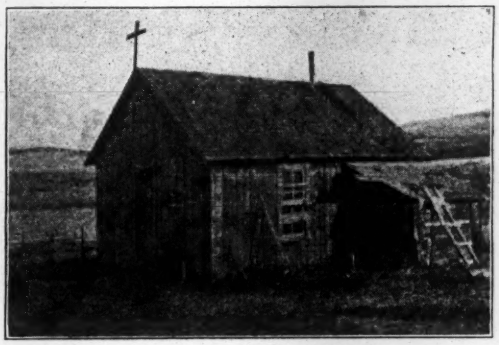

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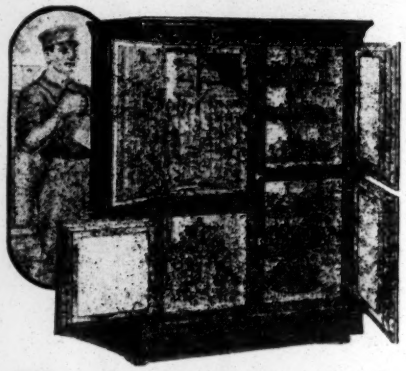

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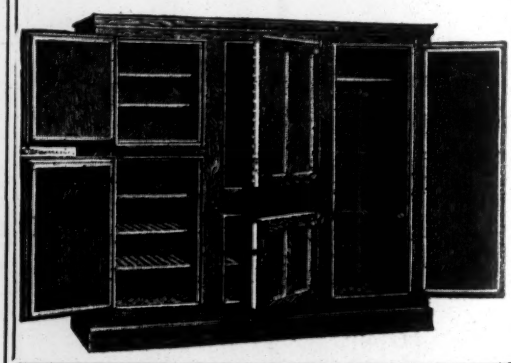

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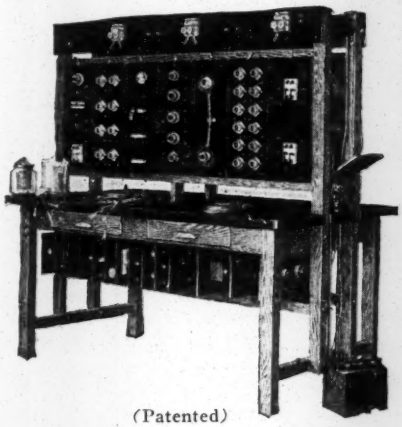

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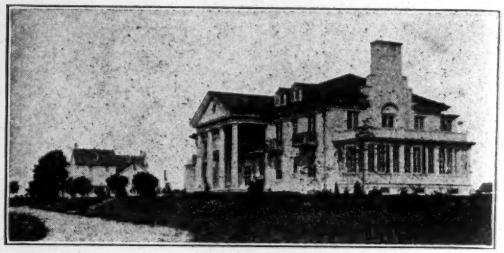

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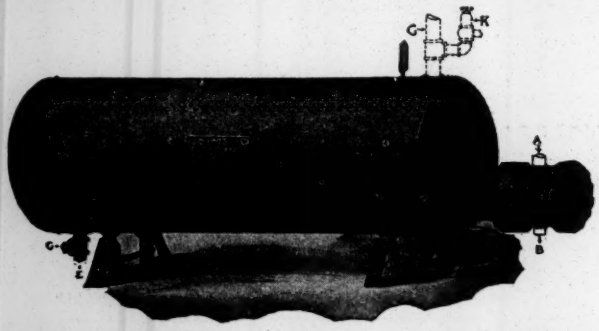

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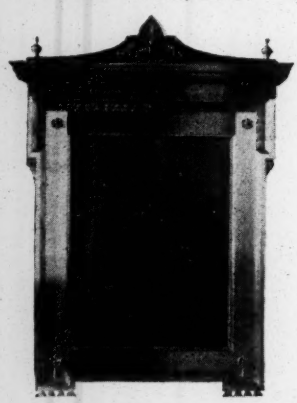

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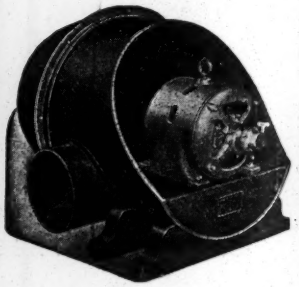

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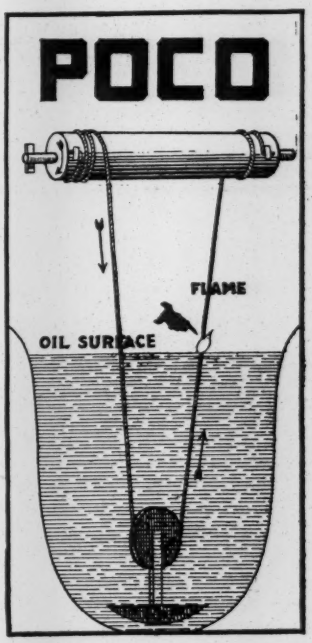

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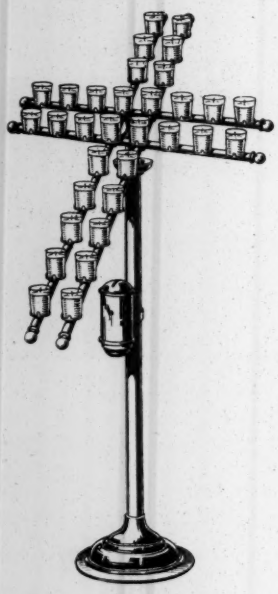

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